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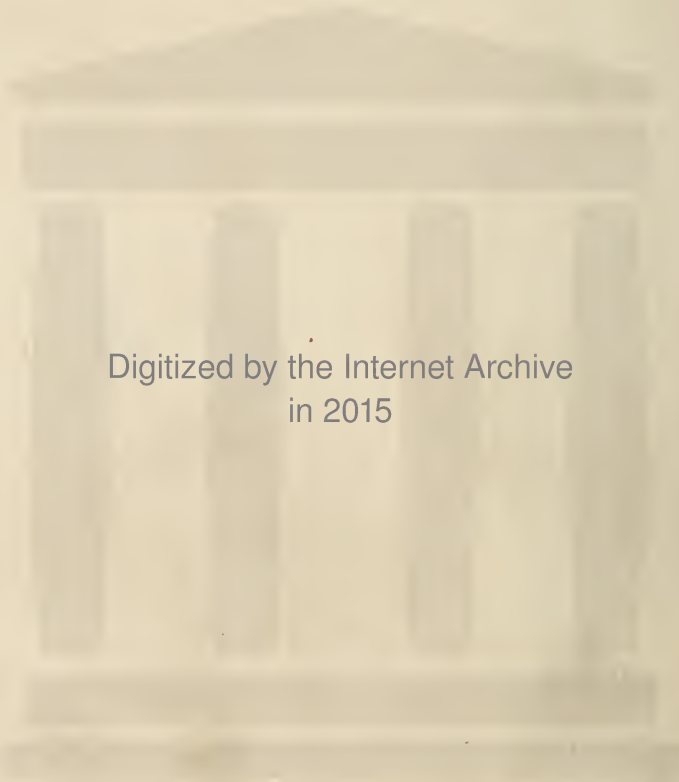
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THE
AFRICAN REPOSITORY,
AND
COLONIAL JOURNAL.

VOL. IX.]

NOVEMBER, 1833.

[No. 9.]

“THE PROTEST.”

A transatlantic “PROTEST” against the American Colonization Society, which it seems, was published in the London Christian Advocate, in compliance with a request from Mr. W. L. Garrison, has been circulated in this country with a diligence indicating that strong reliance is placed on it. The grounds of this reliance may be presumed to be either the facts and arguments of the paper referred to, or the names of the individuals by whom it is subscribed. In the eye of reason, the first only of these topics would, perhaps, appear worthy of regard; but a bare inspection of the “Protest” manifests that the last was expected to be received as the criterion of its value. We concede, in the outset, that so far as *authority* merely is concerned, the British Protest is a formidable document. Of its signers, all may be supposed, and a majority are known, to be more than ordinarily respectable: many of them are, on distinct accounts, prominent individuals; and one had long before acquired a reputation, elevating his motives far above suspicion, and rendering any errors of judgment which, as a member of the human family, he was liable to fall into, a delicate and almost forbidden theme. To WILBERFORCE it may well be forgiven that near the close of a long, an eminent, and a virtuous life, he should, in a single instance, yield his judgment to the appliances which beset it; and deeply must it be regretted that the brief space which followed before his death afforded him no available opportunity to re-examine the prejudice. Blessed be his spirit, and honored be his memory!

Whatever perils may betide the Colonization Society from the signatures to the Protest, none need be feared from its contents. Mr. W. L. G., to be sure, in a letter transmitting it to the London Editor, vaticinates in a cloudy metaphor, that it will be “a millstone about the neck of the Colonization Society, sufficiently weighty to drown it in an ocean of public indignation.”—In homelier style we venture to predict, that if the action of the public is to be influenced in any considerable degree by its judgment, the Society will escape the threatened doom, and the Protest will be pronounced a harmless composition.

The notion of this “PROTEST” was probably suggested by a proceeding bearing that name, of occasional occurrence in the British Parliament. The liberality and vagueness of its denunciations permit, however, the reader to suspect that, in part, at least, it was borrowed from a marine Protest, in which the notary protests, not only against human beings, but against the winds and the waves. A Parliamentary Protest is generally accompanied by an exhibition of the *reasons* on which it is founded; a feature of the original which it has, in the instance under review, been deemed unnecessary or imprudent to present in the copy. This significant part of a PROTEST is here substituted by some “motives,” “excuses,” “opinions,” “convictions,” “objections,” “beliefs,” &c. &c., which it is our purpose to state, and briefly to examine.

1. The signers of this document say, “We feel bound to affirm, that our de-

liberate judgment and conviction are, that the professions made by the Colonization Society of promoting the abolition of slavery, are altogether delusive."

It may be regretted that the propriety of distinctly indicating the terms of the "professions of promoting the abolition of slavery," alleged to have been made by the Colonization Society, had not occurred to the distinguished Protesters: as in that case its advocates might better understand the charge of "delusion" which they are called on to suffer or repel. If by this charge it be meant that the "professions" made by the Society that its scheme exerts a powerful, though collateral influence in abolishing slavery with the consent of the slave owners, "are altogether delusive," we answer, that the proposition is hazarded in the face of authorized statements averring that, in the opinion of the Society, such is the tendency of the scheme; in the face of a host of facts testifying to the correctness of this view; in the face of declarations, of which the truth is neither denied nor deniable, that slaveholders offer to manumit their slaves on the condition of emigration to Liberia, in numbers too great for the means of the Society; in the face of the otherwise unimpeached personal respectability of those whom it charges with deception; and without the adduction of a solitary fact conflicting with this mass of evidence! When, therefore, the distinguished Protesters say that they "FEEL BOUND TO AFFIRM that [their] deliberate judgment and conviction are, that the professions made by the Colonization Society of promoting the abolition of slavery, are altogether delusive," every candid mind must consider the rule of ethics which prescribes so singular an obligation to be as incomprehensible as it is severe.

2. "We cannot, however, refrain from expressing our strong opinion, that it is a settlement of which the United States ought to bear the whole cost. We never required of that country to assist us in Sierra Leone; we are enormously burdened by our own connection with slavery."

That the citizens of the United States would be materially benefited by the consummation of the colonization policy, is certainly true: This consideration constitutes a leading argument in favor of the policy: And on the rule of *quid pro quo*, the citizens of the U. States ought to pay the whole price for the benefit received. But this is a light in which it was hardly to be expected that the subject would be regarded by some, at least, of the distinguished Protesters. Are the citizens of the United States the only party who are to derive advantage from the success of the colonization scheme? Are the recovered liberty of the African, his restoration to the land of his fathers, his moral and intellectual elevation, the diffusion of letters among ignorant tribes, and the planting of the Christian cross over the ruins of a cruel idolatry—are all these benefactions to pass for nothing? or is the only practical enterprise hitherto devised for attaining these results, to be deemed unworthy of sympathy and co-operation in every clime? Such questions meet their fit answers in the speeches of the lamented WILBERFORCE;—one of the most magnificent offerings ever laid by genius on the altar of philanthropy. These triumphant addresses, spoken when British oratory was at its zenith, commanding applause from men in whose ears yet lingered the echoes of Murray's and of Chatham's voice, dividing with the eloquence of Burke and Fox and Sheridan, its claims on public admiration, and even taking from Pitt himself a part of his dominion over the "willing soul,"—breathe, in every sentence a spirit of enlarged, nay, universal benevolence, which rebukes forever the narrow dogma of the Protesters.

But, say these eminent persons, "we never required of [the U. S.] to assist us in Sierra Leone." And because the people of Great Britain did not "require," and perhaps did not need American aid in establishing the Colony at Sierra Leone, it is deduced as a corollary, not only that the people of the U. States, who do need any assistance they can obtain for their Colony at Liberia, should not ask such assistance, but that when some of our transatlantic brethren are willing to afford it, others of them are under a moral necessity of choking, if they can, the stream of private benevolence by a "Protest!"—

A more palpable *non sequitur* was never pressed into the service of any cause. This is done, too, though the Protesters were aware, (for a contrary supposition would imply a deficiency in their knowledge, but ill consorted with the plenitude of their denunciation,) that the peculiar history and condition of the United States, in regard to African slavery, presented unsurmountable obstacles to speedy unanimity at home on any scheme for getting rid of it; and of course gave any proper and practical plan tending to such an object a fair claim to consideration among the pious and the humane abroad. If any thing were wanting to enforce this topic, the Protesters might have found it in the fact of which they have been recently impressively reminded by able writers in their own country, that whatever may be the evils of American slavery, these evils are part and parcel of our inheritance from our British ancestors. Grateful as we are to England for many and glorious portions of that inheritance—for her noble literature—for the maternal example of her industry and her greatness—for the transmitted blessings of civil and religious liberty—and for the free spirit which gives assurance that these blessings will be permanent—deeply grateful as we are to England for all these things, we have never yet thanked her for having introduced negro slavery into these States. Nay, farther; we have prayed her to forbear that mournful gift; and our colonial archives are not without precedents of “*Protests*” against it, as unavailing as they were earnest.*

It is hardly necessary to be observed, that this allusion is prompted by no unfriendly feeling towards England or any of her inhabitants—by no desire to retaliate the unkindness of the London manifesto. But it seems pertinent to remind the distinguished signers of that document, that there is nothing in the historical relations between our country and theirs, which so fetters their free agency as that they “*cannot refrain*” from interposing the weight of their authority between the benevolence of their fellow-citizens and the efforts of the American Colonization Society. The people of the U. States are also “*enormously burdened by their connexion with slavery:*” a connexion by no means of their own seeking.

3. The Protesters “*maintain*” that the *Colony* “*was formed chiefly to indulge the prejudices of American slave-holders.*”

The “*prejudices*” of an American slave-holder were of course supposed by the Protesters to be in favor of retaining his slave property. Now, as the proved tendency of the colonization scheme is to voluntary manumission, the Protesters must be understood as calling on us to believe that the Society was formed chiefly to “*indulge*” American slave-holders with a mode of abandoning property which their “*prejudices*” made them desirous of retaining. If this conclusion is to be avoided by a less literal interpretation of the passage, what, we ask, shall that interpretation be? What means this vague charge on the *motives* of the founders of the Society? It is susceptible of no imaginable construction which will not put directly at issue the *veracity* of both the founders and the friends of that Institution. They have deliberately, repeatedly, and in various forms, proclaimed to the world what those *motives* were; and if they are to be believed, the *motives* were pure, patriotic and benevolent; *motives* of which Christian charity was a powerful element. An imputation on motives thus vouched for, should not have been lightly made. Unsustained as it is by either argument or fact, it can derive significance from no authority, however respectable; though it is not impossible that the value of any authority less imposing than that of the London Protesters, might itself be affected by the character of the imputation. It may, we trust, be intimated, without offence, to these eminent persons, that among the originators and supporters of the American Colonization Society, are names illustrious as

* From the colonial remonstrances against the importation of slaves, may be cited the petition of the House of Burgesses of Virginia. The first slave ship that entered our waters, ascended the James river in that State, in the year 1620. Two extracts from the petition referred to will be found in the parts of Mr. WHITTLESEY'S late speech, published in our October number. See *African Repository*, Vol. 9, p. 226.

even the proudest of their own; and abundantly guarantying the purity of any enterprise which they engage in.

So far as the motives of slave-holding friends of colonization can be inferred from their conduct, there is certainly no room for distrust. One-third of the Colonists are manumitted slaves.

4. The Colony *"is regarded with aversion by the coloured population of the United States."*

Facts set forth in former numbers of this Journal, prostrate this assumption. It is true, that of our coloured people, those who live here in idleness, are reluctant to go where they are expected to rely ultimately on their own industry for the means of subsistence; others, from insensibility to the attractions of liberty; others again from never having reflected seriously on the subject; and a yet more numerous portion from the misrepresentations with which they are incessantly plied by the adversaries of colonization. On the other hand, the Society has, from the period of its going into full operation, received more applications from free people of colour to be enrolled in the Colony, than its means have enabled it to grant. The Protesters, it would seem, "maintain" that the coloured people who wish to emigrate to Liberia, ought not to be gratified in the wish, because others of their class prefer staying in the U. States in a condition of slavery, or of a *quasi* freedom often but little preferable, and sometimes not even preferred. With the same propriety might it be contended that because some desire, all should be compelled to go to the Colony; and it is perhaps on some such rule of reasoning that the Society has been imagined by its adversaries to meditate force in the colonization of the blacks, though its Constitution disclaims, and it is palpably impotent to execute any such design.

5. *"With regard to the extinction of the slave-trade, we apprehend that Liberia, however good the intentions of its supporters, will be able to do little or nothing towards it, except on the limited extent of its own territories."*

This apprehension is, we are happy to believe, without foundation. The mere business operations of the Colony on the Western coast of Africa, create obstacles, which are regularly increasing, to the prosecution of the slave-trade without the limits of the colonial territory. And moreover, the root of the evil lies in the condition of the native African, a condition of such ignorance and moral debasement that the dearest ties of nature are sacrificed to avarice, in its most revolting form, and even the parent sells the child to the remorseless trader. But as the influence of the Colony, aided by the pious labors of the missionary, goes on to impart civilization and Christianity to the natives, in the same proportion will their moral feeling be elevated, and a sense of self-respect be awakened in their bosoms, which must contribute something at every step of the process towards diminishing, and must ultimately terminate, the traffic in their own flesh. Let it be conceded, however, that the success of the colonization plan in abolishing the slave-trade, will be confined to the limits of the Colony, and then we would inquire, is that result to be counted as nothing? The settlements planted by the Society stretch along a coast of nearly 300 miles; and if the distance were only a single mile, the rescue of even so small a space as that from the polluting visits of the slaver, would, we might think, be felt as a triumph by the friends of humanity every where. The bright example would find followers, and other favored spots would be reclaimed. Are the distinguished Protesters prepared to announce the proposition, that a man who has the means of merely accomplishing a minor good, should abstain from doing so because he has not the means of accomplishing a greater good? that he should hide his one talent in the ground, because he has not ten talents? They can never, it may be assumed, lend their sanction to a doctrine as dangerous in practice, as it is false in principle, and condemned by both philosophy and religion.

6. *"To the destruction of slavery throughout the world, we are compelled to say that we believe the Colonization Society to be an obstruction."*

In fancying themselves to be "compelled" to make this declaration, the distinguished Protesters seem to be under the influence of the same mysterious

duress which had before subjected them to the necessity of believing, not only without evidence, but against evidence, that the professions of the Colonization Society on the subject of slavery, were "altogether delusive." The supposition that the Society may not effect by its indirect agency the extinguishment of slavery, does well enough as an unexamined impression, and derives plausibility from a comparison of its slender means and restricted faculties with the magnitude of the evil to be removed. But to denominate an Institution, of which the known practical operation is the voluntary manumission by the master of his slave, an "obstruction" "to the destruction of slavery throughout the world," involves a refinement of reasoning not easily understood. It has not been deemed proper to indicate the steps by which this conclusion was attained. Any attempt to trace them by the light of conjecture, will, on the present occasion, be waived.

7. Now come the "OBJECTIONS" to the Colonization Society. "While we believe," say the Protesters, "its pretexes to be delusive, we are convinced that its *real* effects are of the most dangerous nature." Presuming that the "pretexes" here referred to, are the "professions" mentioned in the first head, we forbear to add to our remarks on the "deliberate judgment and conviction" of the Protesters in regard to those "professions;" and especially, because the "deliberate judgment and conviction" of the accusers have now assumed the less strenuous form of mere "belief."

The "conviction" about the "*real effects*" of the Society, will be noticed under the next head.

8. "It," i. e. the Colonization Society, "*takes its root from a cruel prejudice and alienation in the whites of America against the coloured people, slave or free.*"

Here again is an imputation of *motives* to the Society, directly at variance with those which it has assigned for its origin. Like the former instances, it is wholly gratuitous, and unsustained by an attempt at proof, or by the semblance of probability. It is passing strange that an enterprise which contemplates placing the black man in a condition of not only civil, but political liberty, with all the means for elevating him in the rank of social being, should be fancied to have sprung from "a cruel prejudice" against him! It is equally strange, that on the supposition that such a "prejudice" exists on the part of the whites as a race against the coloured population, a portion of the whites which aims at removing the victims of the prejudice beyond the sphere of its influence, should be charged with cruelty for making the effort.

9. Having demonstrated, as they suppose, by a species of logic which seems to have found high favor with them, the existence of the "cruel prejudice," the Protesters thus proceed:—

"*This being its source, the effects are what might be expected—that it fosters and increases the spirit of caste already so unhappily predominant; that it widens the breach between the two races.*"

The phrase "spirit of caste," is not perhaps applied in strict accordance with its received meaning, to two races between whom the lines of civil and political demarcation are but faint when compared with those which the hand of nature has drawn. Such, at least, are both the judgment and the instinct on this subject of the citizens of the Union, whether in the slaveholding or non-slaveholding States; nor could the Colonization Society, or any other association, either confirm or weaken a sentiment so deeply radicaded. In regard to the averment that the Colonization Society "*widens the breach between the two races,*" we would ask, do the distinguished Protesters contemplate a *union between the two races* as a possible thing? and would they afford to such a project the high sanction of their authority or example? The members of the Colonization Society have certainly never held a doctrine on this subject, differing from that of their fellow-citizens. With them, the conceded impracticability of a physical amalgamation of the two races, their consequent perpetual political alienation, and the moral evils therefore inevitable in the condition of the black man however favorably

circumstanced in this country, have always constituted a primary reason for the plan of removing him to the country of his ancestors. If by "widening the breach between the two races" be meant an attempt to increase the obstacles to amalgamation, it is answered, that the breach had been opened by a higher than human power; and could not be widened by the Colonization Society, or any other agent. But if it be intended to insinuate that the Society engenders or exasperates unkind feelings on the part of the white towards the coloured population, we appeal to the spirit manifested by every line of its Constitution, and by the whole series of its acts, for a refutation of the charge.

10. "*It exposes the coloured population to great practical persecution, in order to FORCE them to emigrate.*"

This averment is unaccompanied by a scintilla of evidence that force has in any instance been used to procure a colonist. No evidence can be produced showing that the Society has ever "compelled" or attempted to compel, a coloured person to emigrate to the Colony. If the averment, which is loosely worded, meant only the *tendency* of the colonization scheme, its foundation must be a passage in a speech delivered at one of the annual meetings of the Society, on the single responsibility of the speaker; and afterwards perverted by the opponents of colonization to their own designs.—The perversion having been long ago fully exposed, it is matter of surprise rather than regret, so far as the Society is concerned, that the topic should have found its way into a document emanating from so dignified a source as that of the London Protest.

11. The Colonization Society, "*finally, is calculated to swallow up and divert that feeling which America, as a Christian and a free country, cannot but entertain, that slavery is alike incompatible with the law of God and with the well-being of man, whether of the enslaver or the enslaved.*"

In answer to this *dictum*, still more naked, if possible than its predecessors, we have now merely to say, that not having been enlightened as to the reasons of the apprehension which it expresses, and confiding in the justice and intelligence of the American people, we do not fear that their feeling on the subject of slavery, is in danger of being "swallowed up *and* diverted," or of being either "swallowed up," or "diverted," by the Colonization Society. What that feeling is, will be noticed presently.

12. After the *finale*, the Protesters say by way of postscript, "*We must be understood utterly to repudiate the principles of the American Colonization Society. That Society is, in our estimation, not deserving of the countenance of the British public.*"

This closing declaration is in its very form, put forth merely as matter of authority. It is certainly to be regretted that a denunciation so flaming should have proceeded from authority so grave.

It is not the least striking singularity of the remarkable paper on which we have been commenting, that its unfavorable judgment on the motives and objects of the Society is coupled with admissions, that they "cordially wish [the Colony] well," that possibly the "intentions" of the Society may be "good," and that "*the Colony of Liberia, or any other Colony on the coast of Africa*" is, "*in itself, a good thing.*"

The friends of colonization will be pleased to find the Protest confirming information which had been received from other quarters, that the Society was "gaining some adherents in [Great Britain.]" There is no ground to fear that the number of them will not increase as the true character of the Society comes to be properly understood; or even that the Protesters themselves will not on a more deliberate examination, resile from the errors into which they have been led by a reliance on partial sources of information. Three of their number, Mr. O'CONNELL, Mr. ALLEN, and Mr. W. SMITH, have, we learn, already set this honorable example to their associates, by causing their names to be stricken off from the Protest. Mr. SMITH's name, indeed, does

not appear in the Protest as taken from the London Christian Advocate; though it is affixed to another, perhaps earlier copy, which we have seen.

To the rest of the distinguished Protesters, who survive Mr. WILBERFORCE, and to the British public at large, the following brief considerations are respectfully submitted:—

I. During the period of our colonial history, negro slavery was planted on our soil by the mother country.

II. When the colonies became an independent people, this evil had become so fastened on them by the policy of Great Britain; the right of property in slaves had become so fixed by her authority; and the habits of the plantation States especially, had received so decided a direction from it; that no scheme for a sudden eradication of the evil could be devised, which was either practicable or safe. The force of this consideration is illustrated by the difficulties and delays which preceded the success of the efforts made in Great Britain to abolish the slave-trade with dependencies separated from her by an ocean.

III. When the people of the new States commenced the work of forming a National Government, the embarrassments of the subject of slavery, had (as the Virginia Burgesses predicted to the King before the Revolution, that they would do) grievously increased. Difficulties on the most momentous subjects met at every step the efforts of American patriots to establish a united government. One was at length formed, on the principle of compromise; and the compact secured to the slave owner the property in his slaves, which he had derived from the mother country.

IV. The only power given by the compact to the National Government on the subject of slavery, was a power to prohibit the introduction of slaves into the United States, after a given period. This trust has been promptly and faithfully executed.

V. A majority of the citizens of the U. States reside in States where slavery does not exist; and they have no power to abolish it in the slave-holding States.

VI. The white people of the slave-holding States regard the existence of slavery as an evil; but no plan for its immediate termination has been presented to them, which under existing circumstances was practicable, safe to themselves, or beneficial to the slave. Slavery, in the abstract, has but few supporters in the U. States. Any recent instance of its being defended in any respectable quarter, on principle, may be fairly ascribed to the unmeasured anathemas which a small but reckless sect in our country have heaped, without discrimination, on all whose misfortune it is to own a slave.

VII. The slave-holding States, finding from experience, that great evils followed from the residence of free people of colour within their borders, have generally passed laws making the removal of a slave a condition of his emancipation.

VIII. The sincerity of the profession that the existence of such evils is a barrier against emancipation, is manifested by the alacrity with which slaves have been manumitted in order to emigrate to Liberia.

IX. The American Colonization Society is an association of benevolent individuals, many of whom are clergymen of exemplary piety, for the purpose of colonizing free people of colour, residing in the U. States, with their consent; and Liberia in Africa is the place selected for the establishment of the Colony. As the Society disclaims in its Constitution any idea of using force in the colonization of free people of colour, so also it has disclaimed in other authoritative modes, any idea of bringing slaves within the scope of its policy by projects of forcible emancipation. Such projects would be inconsistent with the duty of the members of the Society as citizens of the U. States, owing allegiance to its Constitution, in the spirit as well as the letter of that instrument, bound to respect the social rights of their fellow-citizens, and cherishing in their hearts the happy and glorious union of the States. But

the Colonization Society was sufficiently aware of the temper of American slave-holders on the subject of slavery, to foresee that the means of safe emancipation indicated by its plan would be embraced as fast as would be commensurate with the means of the Society. This expectation has been more than realized. At least one thousand slaves have been liberated by their owners for the purpose of emigration to Liberia, and have been conveyed thither by the Society; and the number would have been greater, had its means been more abundant. Signal, however, as is the liberality of the American public to the Society, more applications are always on its files, than it can accede to. Ought, then, any reasonable mind to doubt, that the colonizing scheme exerts a powerful, though indirect, influence, propitious to the final abolition of slavery? It has been objected by opponents of the Society who admit the existence of this influence, that its fruits are so small and its work so tardy, that its value is insignificant. It may be answered, that however little good it may have done in comparison of what is yet to be achieved, even that little should be precious in the eye of the philanthropist: that as the operations of the colonizing scheme proceed, and proceed successfully, its energies must increase in a geometrical ratio: that it has already satisfied the slave-holding State nearest to the non-slave-holding portion of the Union at the North, of the practicability of getting rid of her coloured population through its agency, and that she is at this moment active in promoting that end: and, passing on to a consideration of mere expediency, that experience shows that a State where slavery is permitted, on the frontier of one where it is forbidden, must sooner or later perceive the preferableness of free-labour to slave-labour; and when convinced of the fact, will act on the conviction.

X. The colonizing scheme, be its effects great or small, is the only plan hitherto put forth for the melioration of the coloured people in the United States, which has done, or is likely to do, *any thing*. Under its auspices a Colony has been established, which, after fewer reverses of fortune and briefer delays than mark the annals of previous colonies, now consists of more than three thousand souls, enjoying civil and political liberty, full opportunities of religious and moral instruction, a prosperous commerce, and the means of agricultural improvement. Let this state of things be contrasted with the history of what are called Anti-Slavery Societies in this country. These Institutions, though spurning the restraints which a due regard for the social rights and the personal safety of their fellow-citizens should impose on them, and merging moral and even religious duty in their own wild will, have nevertheless done for the benefit of the coloured people—literally *nothing*.—They profess to consider immediate emancipation the highest boon which can be bestowed on this unhappy race. But while the welkin has been ringing with their clamorous abstractions, they have not, so far as we know or believe, given or contributed to give, freedom to a *single slave*.

We now subjoin the Protest which has occasioned the foregoing remarks. As this document has obviously been generated under the auspices of the sect of which Mr. W. L. Garrison is the champion, and Mr. G. himself was its sponsor in England, we would willingly copy his prefatory letter, were we not deterred from doing so by a natural as well as prudential reluctance to republish a libel.

PROTEST.

We, the undersigned, having observed with regret that the "*American Colonization Society*" appears to be gaining some adherents in this country, are desirous to express our opinions respecting it.

Our motive and excuse for thus coming forward, are the claims which the Society has put forth to *Anti-Slavery* support. These claims are, in our opinion, wholly groundless; and we feel bound to affirm that our deliberate judgment and conviction are, that the professions made by the Colonization Society of promoting the abolition of slavery, are altogether delusive.

As far as the mere Colony of Liberia is concerned, it has, no doubt, the advantages of other trading establishments. In this sense, it is beneficial both to America and to Africa, and we cordially wish it well. We cannot, however, refrain from expressing our strong opinion that it is a settlement of which the United States ought to bear the whole cost. We never requir-

ed of that country to assist us in Sierra Leone. We are enormously burdened by our own connexion with slavery; and we do maintain that we ought not to be called on to contribute to the expenses of a colony, which, though no doubt comprising some advantages, was formed chiefly to indulge the prejudices of American slave-holders, and which is regarded with aversion by the coloured population of the United States.

With regard to the extinction of the slave-trade, we apprehend that Liberia, however good the intentions of its supporters, will be able to do little or nothing towards it, except on the limited extent of its own territories. The only effectual death-blow to that accursed traffic will be the destruction of slavery throughout the world. To the destruction of slavery throughout the world, we are compelled to say that we believe the Colonization Society to be an obstruction.

Our objections to it are briefly these: While we believe its prettexts to be delusive, we are convinced that its *real* effects are of the most dangerous nature. It takes its root from a cruel prejudice and alienation in the whites of America against the coloured people, slave or free. This being its source, the effects are what might be expected—that it fosters and increases the spirit of caste, already so unhappily predominant; that it widens the breach between the two races; exposes the colored people to great practical persecution, in order to force them to emigrate; and, finally, is calculated to swallow up and divert that feeling which America, as a Christian and a free country, cannot but entertain, that slavery is alike incompatible with the law of God and with the well-being of man, whether of the enslaver or the enslaved.

On these grounds, therefore, and while we acknowledge the Colony of Liberia, or any other colony on the coast of Africa, to be *in itself* a good thing, we must be understood utterly to repudiate the principles of the American Colonization Society. That Society is, in our estimation, not deserving of the countenance of the British public.

WILLIAM WILBERFORCE,

SUFFIELD,

S. LUSHINGTON, M. P.

ZACHARY MACAULAY,

THOMAS FOWLER BUXTON, M. P.

WILLIAM EVANS, M. P.

JAMES CROPPER,

SAMUEL GURNEY,

WILLIAM ALLEN,

GEORGE STEPHEN,

DANIEL O'CONNELL, M. P.

LONDON, July, 1833.

GENERAL MERCER AND COLONIZATION.

At a public dinner given last week, to GENERAL CHARLES FENTON MERCER, at Charleston, in Kanawha County, Virginia, in honor of his long and distinguished public services, the seventh regular toast, was the following:

“Our Friend and Guest, CHARLES F. MERCER. The founder of the Colony of Liberia—the projector and patron of the Chesapeake and Ohio Canal, and the father of the Literary and Internal Improvement Funds of Virginia. The fruits of his labors entitle him to the gratitude of the present age, and will stand amid posterity, the enduring monuments of his fame.”

After the applause elicited by this toast had subsided, GEN. MERCER rose and addressed the company in a speech of great eloquence and rich in valuable instruction on each of the topics suggested in the toast. We resist, but not without difficulty, the temptation of so far deviating from the plan of this work, as to transfer the whole speech, which is not a long one, into our columns. We copy, however, only the part of it relating to Colonization. The italicized passage commends itself to the especial consideration of the noble Lord and the honorable Commoners in England, who recently saw fit to denounce the Colonizing plan, its founders and its friends. Whatever may be their degree of information on that subject, they cannot but be aware that CHARLES FENTON MERCER, is an eminent statesman, whose philanthropical labours have acquired for him the title of “THE AMERICAN WILBERFORCE.”

The portion of the Address referred to, which concerns Colonization, is as follows:

“But the prosperity of our entire commonwealth rests, fellow citizens, on the union of Internal Improvement, with other agents. It has, in truth a triple foundation; in improved intercourse; the Colonization of our free colored population; and Universal Education.

“With regard to the last two of those three instruments of our future prosperity, your generosity has assigned to me a relation which I am aware would be questioned by others, and

which should be distributed among many, who shared with me, in the councils of our State or elsewhere the toils of their support, if such labor could be toilsome.

To assign to each of these noble men his appropriate share in whatever credit may attach to these institutions, is a task of no trifling kind, and of greater difficulty. For myself, I am more solicitous for their success, than to establish a claim to their foundation. But your toast, in allowing to me so large a share in those noble institutions, requires of me details, by which, I fear, that I may weary your attention, however indulgent. With respect to the first of them, I can truly say that the intelligence broke in upon me, like a ray of light through the profoundest gloom, and by a mere accident which occurred in the spring of eighteen hundred and sixteen, that upon two several occasions, very early in the present century, the General Assembly of Virginia had invited the aid of the United States to obtain a territory, beyond their limits, whereon to Colonize certain portions of our colored population. For the evidence of these facts, then new to me, I was referred to the Clerk of the Senate, by the friend who revealed them, and in the private records of that body, I found them verified.

"It was then too near the close of the session of the Legislature to attempt immediate action on the subject; but in a few weeks after this, I concerted with FRANCIS S. KEY, of Georgetown, and ELIAS B. CALDWELL, of Washington, in the District of Columbia, a plan for doing so; and bound to no concealment, myself, though the facts which had been disclosed to me, were from the secret journals of the Senate, I made them publicly known, in several States, as well as through our own, on my way to the North, during the ensuing summer; receiving, every where, promises of pecuniary aid, and of active co-operation, provided, as I announced it to be my intention, I renewed a similar proposition, at the next session of our General Assembly.

"Accordingly, in December, eighteen hundred and sixteen, prior to the organization of the American Colonization Society, but with a view to its approaching formation, of which I was apprised by MR. KEY, I presented to the House of Delegates, a resolution, which stands recorded on its journals, asking the aid of the General Government to procure in Africa, or elsewhere, beyond the limits of the United States, a territory, on which to Colonize our free people of color, who might be disposed to avail themselves of such an asylum, and such of our slaves, as their masters might please to emancipate. This resolution passed the House of Delegates with but nine, and the Senate, with but one dissenting voice. It was discussed and adopted in secret session, but the injunction of secrecy was taken off at the instance of the mover. The American Colonization Society was formed in the City of Washington, early in the ensuing month of January.

"After organizing, in my immediate neighborhood, several Auxiliary Societies, at the request of the Managers of the Parent Society in Washington, I repaired to the City of Baltimore, where, by sundry addresses to the people, in one of which I was sustained by FRANCIS S. KEY, and by personal applications to the citizens, in which I was accompanied from place to place, for many days, by Robert Purviance, we succeeded in obtaining a subscription of near \$5,000, to defray the expenses of the expedition of Messrs. Mills and Burgess, to explore the coast of Africa, in order to select a suitable place for the proposed Colony.

"At the same time, BISHOP MEADE, of Virginia, was alike active and successful in procuring pecuniary aid for the same object, in the opulent and liberal society in Frederick, of which he was then the pastor.

"The laws of the United States then allowed the re-captured Africans liberated by our public ships, engaged in the suppression of the Slave Trade, to be disposed of, as the several States may provide, into whose harbours they might chance to be brought, and the Legislatures of the several Southern States, authorized their public sale, and the division of the proceeds between the captors and their own treasury.

"The second and third Annual Reports of the Colonization Society, and especially the last, were written partly with a view to the establishment of a more humane policy towards the unfortunate victims of an iniquitous traffic, and to the success of this appeal is to be ascribed the foundation of the African Colony of Liberia, under the auspices of a gracious Providence.

"The act of Congress of eighteen hundred and nineteen, for the more effectual suppression of the Slave Trade, in the draft of which, I had the aid of my worthy colleague, the present Governor of Virginia, though left, by his necessary absence, to my defence against a feeble opposition, in the House of Representatives, provided for the restoration of those unfortunate captives to their native continent; and rendered a place for their reception indispensable to their safety, and to the justice and humanity of our country.

"In the Senate this act met with strenuous resistance, and was carried by the zeal and ability of MR. BURWELL of Rhode Island.

"The just though liberal construction, put on this law, by PRESIDENT MONROE, and a majority of his cabinet, essentially contributed to its successful operation, and the name of MONROVIA, given to the chief town of Liberia, manifested the high sense entertained by the Colonization Society, of his friendly countenance and regard. They were more highly valued, since they accompanied the Colony through good and bad report, and were accorded at a time, unlike the present, when all the most active agents were derided as visionary enthusiasts, and their patriotic purpose equally reprobated by the friends of immediate abolition and the advocates of perpetual slavery.

"In the imperfect history which you have rendered it proper for me to give, of the origin of our African Colony, so far as I am acquainted with it, I have made no allusion to the constant and useful labors of the Board of Managers in Washington, nor have I time, did the occasion

call for it, to do justice to the all-surpassing merit of the Colonists themselves, and of the white missionaries and agents of the Society, who first explored the Coast of Africa, or afterwards presided over the infant colony. These were, in truth, the founders of this great enterprise, and to them be the praise accorded. But the last and most meritorious class have sealed their devotion to this holy enterprise, with their lives, and are gone, we may trust, to reap a higher reward than it is in the power of man to bestow.

"In the early progress of our enterprise, which contemplated the civilization of one continent by the partial or total relief of another, from evils of alarming and growing magnitude, its vast and comprehensive design naturally inspired doubts of its success.

"There are not wanting, at present, men of distinguished abilities and patriotism, who think our plan will ultimately and totally fail.

"If any remain thus sceptical, because they believe that the soil and resources of Africa cannot provide accommodation, for the return of her exiled children, let them consider that her territory, not only along the sea coast, but very far up into the interior, has been depopulated by the slave trade: that her soil, quickened by the warmth of a tropical sun, yields two crops in the year: and that she has no winter to consume the fruit of her double harvest.

"Without these advantages, the single State of Ohio, itself a colony, has been known in former years, to provide comfortably, for a number of emigrants, largely exceeding a moiety of the annual increase of the entire colored population of the United States.

"If it be doubted, whether adequate means of transportation could be obtained for such a number of emigrants as the annual increase of our whole free colored population, would supply, together with any possible addition to them by voluntary emancipation, I appeal to the well ascertained fact, that in the present current of unexcited emigrants, from Europe to North America, more than fifty thousand persons have reached this continent in a single year.

"If the prosperous condition of the Colony already planted on the coast of Africa, be questioned, let those who will not credit the Annual Reports of the Colonization Society, refer to the numerous and concurrent statements of the Naval Officers of the United States, who have visited the shores of that continent, still scourged by the slave trade, in obedience to the laws for its suppression.

"They would see a flourishing town, a harbour regularly visited, for purposes of legitimate commerce, by the flags of all nations; and the flag of Liberia floating among them. They would behold on the summit of Cape Mesurado, christian churches occupying the seat of the but recent worship of the devil. On entering these churches on the Sabbath, they would see them filled by the well dressed, orderly, and pious people, who have erected them, and whose morality stands yet unimpeached, by the imputation of a single capital crime, or the necessary infliction of one severe punishment.

"In passing through a colony of civilized men, speaking our language and possessing all the comforts of our arts, at peace among themselves, and with their savage and untutored neighbors, they would see these savages imploring these colonists to admit their children into their schools, and themselves to the protection of their laws.

"Can we reflect, fellow citizens, without hearts penetrated with gratitude, to that overruling Providence, which elicits good from evil, and bends to his will all the purposes of man, that these colonists, thus prosperous and happy, the descendants of Africa, were but a few years since in bondage in America, or free negroes more degraded than our slaves.

"One word more and I have done with this topic.

"Let those who oppose the colonization of Africa, by our colored population, because it is not a scheme for the immediate abolition of slavery in America, justify if, they can, to God and man, their hostility to a plan of enlarged policy, as well as of expanded benevolence and piety, because it does not propose to accomplish ALL that they desire, and because they desire to do that which, if accomplished, AS THEY PROPOSE, WOULD PROSTRATE THE FAIR FABRIC OF OUR UNION, AND WITH IT THE HOPES OF FREEDOM TO MAN."

DEFENCE OF THE COLONIZATION SOCIETY.

The thirty-fifth number of the EDINBURGH PHRENOLOGICAL JOURNAL, contains an opportune and able article "*On the American scheme of establishing colonies of free negro emigrants on the coast of Africa, as exemplified in Liberia.*"

After some remarks of a general character, the writer says—

"Broad as the satire is, that the affairs of society are as yet a ceaseless controversy, we are sometimes apt, for a moment, to forget this inconvenient fact, to expect exceptions, and too rashly to count upon unanimity in what appear, to us at least, very self-evident propositions for social benefit. We confess we did commit this oversight with regard to the settlement of Liberia. If ever there was a human act which seemed to satisfy all our feelings and faculties, it might have been expected to be the first projection and effective realization of that admirable scheme, whose very essence appeared to us to be brotherly love and peace. In a

former number,* we adduced Liberia as an example, unique on the face of the earth, of a community based on peace and Christian good-will. * * * We had returned with fresh pleasure to the subject of Liberia,† when investigating the subject of the Negro's capacity for freedom and free labour, and it was after our observations were in types, that we heard that Liberia—yes, even Liberia—was a controversy! that against the American colonizationists, there had risen up certain clamorous and even abusive opponents, who imputed to them sinister designs, hypocritical professions, mischievous intentions, cowardly fears, oppression, cruelty, treachery, and infidelity! In our then total want of information on the grounds of these astounding accusations, suspecting, from the incredible aggravation of the imputations, that feeling more than intellect was operating, and judging of the American Society by its fruits, we could not believe that so fair a child as Liberia could have such a parentage; and we published our continued approbation, resolving to presume favourably of the Society till irresistible evidence should constrain us to believe the monstrous charges preferred against it.

“We have now seen the articles of impeachment, and perused what is called their evidence; and our original surprise at the possibility of accusations at all, is fully equalled by our amazement that, by persons educated above the pitch of a village school, such abject futility, such unqualified drivelling, could have been actually printed and published.

“We are struck with the important fact, that the writers against the Liberian scheme, and their followers, are all, as far as we know, what are termed *Immediatists*, in the slavery abolition question;—the “*ruat calum*” philanthropists, who prefer justice with ruin, to justice without it; who, in America, are rendering more difficult and more distant the slave's complete deliverance, by embarrassing the legislatures in their views of its safety and certainty; and in England, are fortunately disregarded by a government that has resolved on measures at once more wise, and more efficiently philanthropic. The outcry against the Colonization Society originated in America, and has been echoed on this side of the water, with a disregard of fact, a want of fairness, an absence of logic, and a confusion of thought, in every way worthy of the class of minds which fail to see, in the sudden discharge of 800,000 Negroes in the British West Indies, and two millions in the United States, dislocation of the frame of society in those countries, and ruin and misery to the very objects of their misplaced benevolence.

“The managers of the impeachment are, a Mr. Charles Stuart, the author of a pamphlet published at Liverpool, and a Mr. Lloyd Garrison, a pamphleteer in America; and although the anti-slavery periodicals, the Reporter and Record, have, with little credit to their discernment, joined in the clamour, they have pinned their faith to Messrs. Stuart and Garrison, and produced nothing beyond extracts from their pamphlets; while a Mr. James Cropper, of Liverpool, writes a letter to Mr. Clarkson, in which, after several sweeping and unsupported averments, abusive epithets, and much matter, of no application to the subject, he concludes with recommending Mr. Stuart's pamphlet, to which his letter is printed as a sort of preface. This pamphlet is called “Prejudice Vincible, or the Practicability of conquering Prejudice by better means than by Slavery and Exile, in relation to the American Colonization Society.” We have read it with all the attention and impartiality in our power, and have been unable to form any other opinion of it than this,—that, while it manifests a marked spirit of special-pleading and unfairness, it fails to substantiate its averments in point of fact, and not less to establish their relevancy to warrant the inferences drawn from them. In other words, it fails to prove the charges against the Society, and if it had succeeded, it would have left untouched the absolute good of the Colony of Liberia.”

The writer then refers to the two fundamental articles of the Society as quoted by Mr. Stuart, and introduces his examination of this gentleman's quotations from the Reports of the Society, with the following important remark:—

“Before giving the quotations, we beg to premise, that we have perused the 13th, 14th and 15th Reports alluded to, and we have not found the passages in these reports. On reading the matter published with the reports, we have found them forming parts of the speeches of members of the Society, which, as such, have been printed in the *res gestæ* of their meetings, without being imputable to the Society. It became Mr. Stuart to have candidly stated, that he took his quotations from the speeches of individuals over which the Society had no control, and not from its reports, by which alone it should be judged of. This was due to his readers, that at least they might have so important a distinction before them, and its omission, which could not be accidental, is an example of that unfair partizanism with which we have charged the writer.”

A fair specimen of Mr. Stuart's ethics on the subject of quotation, is afforded by the following citation which he makes from Mr. Archer's speech, at the fifteenth annual meeting of the Society, and given in p. xxii—xxviii, of the proceedings prefixed to the 15th Annual Report:—

“2. 15th Report, page 26:—If none were drained away, slaves became inevitably and speedily redundant, &c. &c. When this stage had been reached, what course or remedy remained? Was *open butchery* to be resorted to, as among the Spartans with the Helots; or

general emancipation and incorporation, as in South America; or abandonment of the country by the masters?"* Either of these was a deplorable catastrophe; could all of them be avoided? and if they could, how? "There was but one way, and it was to *provide and keep open a drain for the excess of increase*, beyond the occasion of profitable employment, &c. &c. This drain was already opened."

A fair adversary would have given, not disjointed fragments, but the whole of what Mr. Archer said on this topic, and which is as follows:—

"The progress of slavery was subjected to the action of a law, of the utmost regularity of action. Where this progress was neither stayed, nor modified by causes of collateral operation, it hastened with a frightful rapidity, disproportioned, entirely, to the ordinary law of the advancement of population, to its catastrophe, which was repletion. If none were drained away, slaves became, except under peculiar circumstances of climate, and production, inevitably and speedily redundant, first to the occasions of profitable employment, and as a consequence, to the faculty of comfortable provision for them. No matter what the humanity of the owners, fixed restriction on their resources must transfer itself to the comfort, and then the subsistence, of the slave. At this last stage, the evil in this form had to stop. To this stage, (from the disproportioned rate of multiplication of the slaves—double that of the owners in this country) it was obliged, though at different periods, in different circumstances, to come. When this stage had been reached, what course or remedy remained? Was open butchery to be resorted to, as among the Spartans with the Helots? Or general emancipation, and incorporation, as in South America? Or abandonment of the country by the masters, as must come to be the case in the West Indies? Either of these was a deplorable catastrophe. Could all of them be avoided? and if they could, how? There was but one way, but that might be made effectual, fortunately! It was to *provide and keep open a drain for the excess of increase beyond the occasions of profitable employment*. This might be done effectually by extension of the plan of the Society. The drain was already opened. All that was necessary would be, to provide for the enlargement of the channel, as occasion might demand."

In regard to Mr. Archer's question—"Was open butchery to be resorted to?"—the Editor of the *Phrenological Journal* remarks:—

"A child just beginning to read would see that the speaker was assuming that such a course was morally impossible; yet Mr. Stuart gives the words the emphasis of italics, as if the speaker had recommended *that* mode of diminishing the free coloured population of the United States! This gross perversion has been eagerly seized by [the enemies of Liberia, transferred in all its deformity into the *Anti-Slavery Reporter*, and the *Anti-Slavery Record*, and imputed not merely to the speaker, whose meaning has been purposely reversed, but to the whole American Colonization Society!"

We subjoin the remarks of the *P. Journal* on the legitimate effect of Mr. Stuart's quotations, without regard to their fallaciousness:—

"Now, suppose the very worst meaning to be given to the words of these speakers, as *picked out* by Mr. Stuart, without giving us the benefit of context, we would ask, if it is to be endured, that a Society professing benevolence, and *acting* benevolently, shall be condemned because some of its members, in speeches at its meetings, discover and avow that the benevolent scheme may be made at the same time to answer a selfish interest? The notion is preposterous. But we have read the *whole* speeches, and are satisfied that their spirit was throughout benevolent both to the free Negroes, and also to the slaves,—slavery existing,—and the very reverse of that hard-hearted selfishness, which Mr. Stuart obviously intends to fasten upon the speakers, or rather on the Society, by culling and arranging for effect, isolated, and as they stand alone, equivocal passages.

"But the utter want in the Author's mind of the power of perceiving the relation of necessary consequence, is exposed by his drawing from any thing he has quoted of these speeches, conclusions condemnatory of the Colonization Society. It is most true that the evils stated in them exist in America; and existed long before colonization was thought of; and equally true that that measure will do its own share of good without increasing those evils; if it shall not, as we take it is demonstrable it will, materially alleviate, and, it may be, ultimately cure them. The utmost contemplated by the speakers, is the separation of the white and black population of the United States; and they welcome a means that shall tend to this beneficial end, and moreover, improve the Negro's condition, physically and morally. Let us look this misrepresented policy of separation more narrowly in the face, and try it by the principles of a sound philosophy, which will ever be found in accordance with genuine rational religion.

"Even Mr. Stuart will grant to us, that the actual existence of some millions of blacks in the same community with the whites of the United States, is in itself an enormous political and moral evil. That the black population is, *de facto*, an inferior caste, which, with many individual exceptions, no doubt, is generally degraded, uneducated, and in many instances vicious and depraved; and if it be a scourge to America, the punishment is the natural result

* "In contemplating these alternatives, how can we sufficiently admire the goodness of God in having provided that the increase of slaves shall *necessarily* lead to emancipation and incorporation! and how can we be sufficiently struck with horror at the deliberate and insolent cruelty of man, in *devising* schemes like this for the perpetuation of slavery!—J. C."

of a daring violation by man on a marked appointment of God,—a just retribution for the avarice, rapacity and cruelty that for ages outraged nature, by tearing the African from the region and the climate for which his Creator had fitted his physical constitution, and mingling him with a race with which incorporation was not designed, if a strong natural repugnance to it is to be received as proof of the Divine intention.

“It is wild fanaticism to call this repugnance unchristian, and to denounce a doubt of the power of religion to overcome it as infidelity;—because God made all men of one flesh, and Christianity bids us open wide the arms of brotherly love, and take all our brethren of mankind to our bosom. It is a stupid perversion of this religious precept to maintain, that the fulfilment of this duty precludes all change of the Negro’s place of residence, and that the American does not in effect hold out to him the arms of brotherly love, by placing him in independence, comparative elevation, and abundance, in another country, instead of degradation and destitution where he is. God made all men of one flesh, but he did not design them all to live in one country, and, however various and unsuitable their aspect and nature, to mix and incorporate. If we look at that well marked and vast peninsula, called Africa, we find that equally marked race the Negro, with slight modifications, forming its native population throughout all its regions. We find the temperature of his blood, the chemical action of his skin, the very texture of his wool-like hair, all fitting him for the vertical sun of Africa; and if every surviving African of the present day who is living in degradation and destitution in other lands for which he was never intended, were actually restored to the peculiar land of his peculiar race, in independence and comfort, would even Mr. Stuart venture to affirm that Christianity had been lost sight of by all who had in any way contributed to such a consummation? It matters not to brotherly love on which side of the Atlantic the Negro is made enlightened, virtuous and happy, if he is actually so far blessed; but it does matter on which side of the ocean you place him, when there is only one where he will be as happy and respectable as benevolence would wish to see him, and certainly there a rightly applied morality and religion would sanction his being placed. The incurable evil of the present relation of the whites and the blacks in America is, that incorporation is almost morally impossible. The whites are too numerous in both the sexes, to be driven to intermarriage with the Negroes. Mulattoes are a West Indian, greatly more than an American phenomenon. The distinction in the United States is white or black, with little of the intervening shades of colour. The races do not and will not incorporate. Try the loudest advocate for the “vincibility” of this prejudice, as it is most unphilosophically called, with this touchstone,—“marry the Negresses to your sons, and give your daughters to Negroes,”—and we shall have a different answer from Nature than we receive from a misplaced religious profession.”

A leading common-place of the anti-colonizationists, and their champion, Mr. Garrison, are thus pithily disposed of:—

“Mr. Stuart tells us that the American black population itself is hostile to the colonization scheme. He says, page 14, that the coloured people are “writhing under the colonization process.” This is the exaggeration of special-pleading. No one writhes under an invitation which he is perfectly free to refuse. Nevertheless, we have meetings of the free-coloured people, passing resolutions,—far above Negro literature, and evidently all the work of one pen,—invoking their household gods, and obtesting the tremendous and atrocious scheme of tearing them from their native land and the homes of their fathers, &c.! We have no manner of doubt that these absurd and uncalled for exhibitions are got up by the enemies of the colonization plan, and a weak invention they are. The reports of the society are full of evidence of the popularity of the colony with the people of colour, and record many instances of their eagerness to emigrate in greater numbers than the means of the society enable it to permit. The testimony of the settlers is daily spreading and increasing the attractions of the colony to the black population in every part of the United States.

“With Mr. Lloyd Garrison we really need not trouble our readers. He is a type of Mr. Stuart, or Mr. Stuart of him, the chronology of the pamphlets being of no moment, or the question which has saved the other original thinking. Mr. Garrison distorts meanings—fastens the speeches of individuals on the society—quotes partially—conceals explanations—exaggerates, clamours, and cants, exactly as Mr. Stuart does; while the answer of irrelevancy, were every word they speak true, applies equally to both.”

We make room for the concluding passages of this luminous article, in which, it will be observed, Mr. Cresson is mentioned in terms of commendation, honorable to both himself and the writer:—

“It will naturally occur to the reader to ask, How is this settlement countenanced, which is thus opposed? In America, the scheme has been hailed all over the Union, by the most eminent and patriotic statesmen, by the clergy of all denominations, by men of science and men of business; and the Society, which was formed 1st January, 1817, presents a most encouraging array of their names. We read among these the names of Monroe, Madison, Marshall, Jefferson, Bishops White and Meade, La Fayette, Carroll of Carrollton,* Burrod Washington, Henry Clay, Webster, Mercer, Frelinghuysen, and many other names of statesmen, patriots, and philosophers. Auxiliary Societies have been formed in almost all the free states, and in several of those where slavery is yet unabolished. We have seen a letter from

* Lately deceased at the age of ninety-six, the last survivor of those who signed the Declaration of Independence in 1776.

the Bishop of Virginia, Bishop Meade—a name which carries the greatest weight all over the Union—addressed to Mr. Elliott Cresson, the zealous agent of the colonization scheme, now engaged in diffusing British sympathies in its favour. We wish we had space for it, because it takes our own view of diversity of the mixture of a white and black population, and witnesses a necessary condition for their separation. In England, the name of Wilberforce, who has decidedly approved the plan, is itself a tower of strength; and the venerable Clarkson, too, has lived to see and applaud it in the strongest terms. With every friend to Africa and the African, he wonders at the opposition, and (we have seen his words) imputes it to some demon's intervention.

"Mr. Cresson has been eighteen months in England. He is a gentleman of independent fortune, and, actuated by the purest philanthropy, is zealously preaching the cause to the British people. He has been on the whole well received; and wherever opposed, it has been in the *very words* of Mr. Stuart's pamphlet, while his opponents had not read any thing on the other side. In Edinburgh, his reception has been most flattering. At a public meeting to hear his statement, held 8th January, 1833, Lord Moncrieff presided, and a number of the most eminent men were present, all of them well versed in the subject. Lord Moncrieff delivered a powerful address, in which he lamented the opposition to the enlightened plan.—The Lord Advocate Jeffrey, M. P., concluded an eloquent address, by moving the first resolution, and was seconded by the Rev. Dr. Grant.*

"1. *Resolved*, That this meeting view with unmixed satisfaction the establishment of the free and independent settlement of Negroes on the West Coast of Africa, called Liberia, under the patronage of the American Colonization Society,—because they consider it as the most likely means to civilize and christianize the natives of Africa,—to diminish, and ultimately annihilate, the slave trade, by preventing its supply at its source,—and to forward the cause of the abolition of slavery itself, by opening a channel in which benevolence may flow safely, in providing for the emancipated Negro an asylum and a country, in a region and climate for which his physical constitution is peculiarly fitted."

The second was moved by Mr. Simpson, advocate, in the unavoidable absence of the Solicitor-General Cockburn, who had zealously undertaken it, and seconded by Mr. Wardlaw Ramsay:—

"2. *Resolved*, That this meeting are disposed to welcome a plan, which, with a due regard to the free-will, rights, and feelings of both the black and white population, tends to commence the cure of the evil of slavery itself, by re-establishing the African in possession of every social and political right in the land of his ancestors." And the third was moved by Mr. J. A. Murray, M. P., and seconded by Mr. Farquhar Gordon:—

"3. *Resolved*, That this meeting highly approve of the principles and motives of the American Colonization Society, and applaud the judicious course which they have followed; in doing all the direct good in their power, while they carefully avoid in any way interfering with other existing Institutions; and, in particular, in leaving Anti-Slavery and Negro Education Societies, and the American Legislatures themselves, to pursue their proper course in the great work of justice to the injured sons of Africa." The motives of the American Societies—although held by all the speakers to be unexceptionable—were considered quite secondary to the actual merits of the plan, as standing out prominently in the real colony, with its free trade, its schools, and its churches, and even its newspaper. The sheet of a number, in quarto size, was, with great effect, held up to the meeting; and another, "grown bigger," as a Negro printer's boy said, "as it grew older," in folio.

"With the sentiments of that meeting we cordially join. We heartily approve the American Colonization Society, on the one hand, in their motives, their principles, and their acts, and would cheer them on in their two-fold behest of delivering Africa and America from the present diseased and unnatural condition of both, by a plan which tends to put asunder two races of men which God did not join, and whose junction He does not bless, and to establish each, free and erect, the lords of their own continent; while, on the other hand, and independently of all the possible mixture of motives with which it may be encouraged and supported, we hail the *existence* of Liberia,—a community of Africans, without a white to claim the white's ascendancy, to snatch from his coloured brethren the prizes of life, and blight the freshness of his freedom by the chill of ancient associations and recollections,—a community whose basis is peace, or if war—and it has had its wars, in which it has borne itself nobly—defensive war alone;—whose principle of commerce is a port without a custom-house, open to the whole world,—whose education is universal,—whose practical code is Christianity.

"Last of all, we welcome Mr. Cresson to our country, and are glad of the encouraging reception which he has received. Such missions do incalculable good, both to the parent country, and her gigantic offspring in the New World. He comes in all the power of benevolence, before which unselfish feelings fly like the shades of night before the dawn. May his visit tend to enlarge better relations between the two lands than those of jealousies and taunts and calumnies and wars; and may Liberia itself be a new bond of union between them, in the very spirit of that infant community,—liberty, light, religion, free commerce, brotherly love and peace.

* Men of all shades of politics were present and concurring. A committee of correspondence was named, a collection made, and subscription papers lodged at all the banks, &c. Mr. Simpson, Advocate, undertook to act as Secretary; and Mr. Cresson has since signified, that the funds, if sufficient, should be allotted to the establishment of an additional settlement at the mouth of one of the five rivers between Monrovia, the Liberian Capital, and Sierra Leone, to which the name of EORNA should be given. The rivers are the only slaving stations.

“A VINDICATION OF THE AMERICAN COLONIZATION SOCIETY, AND THE COLONY OF LIBERIA.”

This is the title of an article, extracted from the “*Herald of Peace*,” a leading English periodical, and from the pen of Mr. J. BEVANS, the accomplished Editor of that Journal. The publication was caused by an attack of Mr. C. Stuart on the Colonization Society, in which an account, previously given in the *Herald of Peace* of the Liberian Colony, had been impugned. Mr. B. introduces his reply with a comprehensive view of the history and present condition of slavery in the U. States, in the course of which he exhibits the following parallel between the proceedings of the U. States and those of Great Britain, concerning the slave-trade and slavery:—

“Both countries have abolished the slave trade, and have denounced the prosecution of it as piracy or felony. In America, of twenty-one slave states, nine have abolished slavery, and three of the new states, from their first formation, prohibited the introduction of slavery. Great Britain has seven crown, and thirteen chartered slave colonies. The executive branch of our legislature has power to abolish slavery in the crown colonies, without the intervention of the other two branches of the legislature; and the British legislature has power, by legal enactment, to abolish slavery in the thirteen chartered colonies. It is well known that the answer to the question, What has been done by our own government, or by the colonial legislatures, towards the abolition of slavery? would be, NOTHING. It is true that the same answer must be given, if the same question were put, with respect to the American general government; but then that government is powerless: it cannot abolish slavery by any legislative act; but the local legislatures of the states, which assimilate with our local legislatures, had the power, and several of them have exercised it, by abolishing slavery. On the subject of slavery, America has, therefore, done more than Great Britain, notwithstanding her Congress had not, like our Parliament, any power to enforce such a measure upon them.”

This just, and as coming from a foreigner, this generous defence of the American character, exhibits a pleasing contrast to the libels uttered against it on the same shore, by an American “citizen!”

Mr. B. then gives some interesting details of the “exertions of the benevolent and humane in each country” on the subject of slavery, and particularly of the origin and progress of the American Colonization Society. He next analyses, with a masterly pen, the attacks of Mr. Stuart on this Institution; and refers to the reports of the Board of Managers as indicating the true purposes of the Society, to the speeches at the seventh annual meeting of Mr. HARPER and Mr. MERCER, and to their difference of opinion on a particular question, but concurrence as to those purposes. Mr. B. examines and refutes the argument attempted by Mr. Stuart on Mr. Clay’s speech delivered to the Colonization Society of Kentucky; cites the speech of Mr. William Ladd, of Minot, in the State of Maine, delivered at Exeter, N. H., July 4, 1826, and Mr. Jefferson’s opinions; deduces, from various particulars, the fact that approbation of the Colonization Society, is the predominant sentiment on that subject, in the U. States; notices Mr. Stuart’s perversion of a passage in a speech of Mr. KEY, with the pregnant remark, that “*there is more tact than honesty in this manner of giving quotations;*” and compares his representations concerning the Colony with ascertained facts.

It is by no means surprising that Mr. Stuart should denominate the American Colonization Society “*ministers of hell and children of the devil.*” *—The fury of these epithets is well consorted with the folly of making misquotations, which the slightest inspection shows to be fraudulent. But it is somewhat curious that with every wish to see the Society destroyed, and with palpable indifference as to the means which he contributes towards that end, Mr. Stuart should vouchsafe the following admissions:—

“First.—For Africa it is good. It interrupts the African slave trade within its own limits; and the least interruption to that nefarious traffic is an unspeakable good.

* “We have been credibly informed,” says the Editor of the *Herald of Peace*, “that at a public meeting of a philanthropic institution which was held at Peckham, and at which was Mr. Cresson, the representative of the American Colonization Society, Mr. Stuart, speaking of that society, said, “they were ministers of hell and children of the devil.”

"Second.—For the few coloured people who prefer leaving their native country and emigrating to Africa, it is unquestionably a great blessing.

"Third—To the slaves, whose slavery it has been, or may be, the means of commuting into transportation, it is a blessing, just in as far as transportation is a lesser evil than slavery; and this is by no means a trifling good.

"Fourth —But its highest praise, and a praise which the writer cordially yields to it, is the fact, that it forms a new centre; whence, as from our Sierra Leone, and the Cape of Good Hope, civilization and Christianity are radiating through the adjoining darkness. In this respect, no praise can equal the worth of these settlements."

We subjoin Mr. B.'s remarks on the last of these concessions, as exhibiting, by the light of example, a decisive distinction between the colonizing system and the only other scheme, marked with *results*, which has hitherto been devised for the benefit of the African race:—

"On the fourth position, we scarcely know what to say: Mr. Stuart's comparison of the colony of Liberia with that of the Cape of Good Hope, where there are 35,500 slaves, is so severe a satire upon the eulogy he conveys, through the comparison, upon Liberia, that we would dispense with his praise, rather than receive it through so polluted a channel. And a comparison of it with the colony of Sierra Leone is but faint praise: it as much exceeds the latter, as the latter does that of the Cape of Good Hope. Its highest praise is wherein it differs from both those colonies—for though Sierra Leone is not contaminated by the oppressive and degrading system of slavery, and is really productive of great benefit to Africa, the mixture of a white and black population keeps up that distinction of colour (if we are not misinformed) which tends not only to a civil, but to a moral degradation of the people of colour. On the other hand, the colony of Liberia consisting wholly of people of colour, including the government itself, with the exception of the principal agent or governor, no invidious distinctions are kept up: each man feels that he is equal to his fellow, that there is no other distinction but what is produced by superior talents and moral qualities. The man of colour is governed by his own laws, administered by his own people."

Judicious as are Mr. B.'s observations on Mr. Stuart's concessions, we are not sure that the Editor of the Phrenological Journal, in the article with which we have already made our readers acquainted, did not say all the subject deserved, when he said, "*After this declaration in favor of all that he had denounced, we should think we ought to hear no more of Mr. Stuart.*" p. 14.

The following extract from Mr. BEVANS' article, though the arithmetic of the case is not stated so favorably for the Society, as the present state of things would warrant, is a conclusive answer to the objection founded on the alleged inadequacy of the means possessed by the Society to its object:—

"Mr. Stuart endeavours to expose the inability of the American Colonization Society to carry into effect the object they profess to have in view. He says, that the Society has been established thirteen years; that the total number transported in that period is 2,000; which, he says, makes the number transported yearly, 150. Now it was rather more than eight years, when Mr. Stuart wrote, since the establishment of the colony of Liberia; say eight and a half years, and the real annual average of the number of emigrants will be 236. We advert to this false calculation, not because we would lay any stress upon calculations of this kind in the infancy of a colony like that of Liberia, but to expose the fallacies Mr. Stuart would impose upon us as demonstrable truths. We will dismiss this printed document when we have asked one question. Is it not better that 1,500 or 2,000 slaves should be liberated and restored to their proper rank in society in the land of their forefathers, and to annihilate, in Africa, a trade of 10,000 slaves annually, than to sit with our arms folded and do nothing, because we cannot immediately emancipate the whole slave population in America?"

THE REV. WILLIAM M. ATKINSON.

The Philadelphia Presbyterian of October 23rd, contains an eloquent letter from Mr. ATKINSON, under date of April 24th, on the subject of Bible Societies. The writer thus alludes to the Colonization Society:—

"I give you the strongest pledge that I can ask from the heart, when I tell you, that (dearly as I love the Colonization Society, and strongly as you know I have been urged to devote myself to its service) I have yet been constrained to decline that delightful office, and accept the agency for the Virginia Bible Society. I do this not so much for the mere purpose of raising the \$20,000, as in the hope of aiding in exciting a missionary spirit in Virginia, and in the hope, that a disposition on our part to move with our whole hearts in this great enterprise, may be communicated to the whole American Bible Society, and lead to the adoption of your resolution and the redemption of the proposed pledge."

Interesting and important as is the cause to which exclusively Mr. ATKINSON'S attention is now devoted, we should deeply regret his regarding it as a permanent obstacle to an acceptance on his part of the invitations from the Colonization Society, to which he adverts. When his peculiar capacity to advance the cause of colonization, his abilities, his piety, and his energy, are considered, it would be difficult to name many individuals in our country, whose active co-operation in this great plan of humanity and patriotism, would be more valuable. He has abandoned a lucrative profession for the disinterested purpose of doing good to his fellow men; and we cannot but hope that when he shall have rendered his portion of service to the Virginia Bible Society, he may be willing to labour in a field which promises such rich fruits to the exertions of philanthropy.

From the Huntsville (Ala.) Democrat.

COLONIZATION OF THE FREE COLORED PEOPLE.

No. V.

Objection of the Abolitionists examined.

A second objection belonging to the *geographical* class, proceeds from a part of our country not more remote from the *scene of action*, than it is opposed in its character to the one already considered; for a grave part of the charge is, not that we *intend* abolition, but that *we do not intend* it. It is embodied in an article published in a recent No. of the "Christian Examiner" at Boston.* The writer is an undisguised *abolitionist*—one not, we opine, of the most placid kind; and if we may judge from the great distance by which his zeal has outstripped his lagging knowledge, we would set him down as one upon whom reason and argument will probably be thrown away. He espouses that plan of abolition† which contemplates the permanent residence of the emancipated slaves amongst their former owners. This is not the place or occasion to discuss at large the main question which the writer has started; or, I think, it would be no very difficult task to demonstrate to all calm and dispassionate men, that the *abolition* here urged would be more intolerable to the South,—unless the Free States should consent to relieve us of a rateable share of these untutored denizens,—than any other evil connected with slavery that could be brought upon us; and I doubt not there are many of the most respectable citizens in this part of the Union, who would consider, as preferable to it, a *perpetuation* of the existing relation with all its necessarily concomitant and growing retinue of evils.

But to the objection: It charges the American Colonization Society with insincere and fraudulent conduct in attempts to gain friends, by addressing to different parts of the Union, motives of opposite and irreconcilable character, viz. to the Free States, that *colonization will be the means of delivering the country from slavery*;—to the slave-holding States, that *it will rivet the chains of slavery more firmly*. The charge is founded upon extracts from the *Annual Reports* and the authorized publications of the Society. The first of these is part of a letter written by the venerable Madison [now President of the Society] to the Secretary, in December 1831, incorporated in the 15th Annual Report, and in the following words: "Many circumstances, at the present moment, seem to concur in brightening the prospects of the Society, and cherishing the hope that the time may come when the dreadful calamity which has so long afflicted our country may be gradually removed, &c., and by means consistent with justice, peace and the general satisfaction." [The words in italics are not given in the quotation, though they are part of the original, and transferred to the Annual Report.—Had they been added, as the sense demanded, the writer would have exonerated himself from any suspicion of having *garbled*, to sustain himself.] Again to the same purport, from the 1st Annual Report. "It tends, and may powerfully tend, to rid us gradually in the U. States, of slaves and slavery—a great moral and political evil of increasing virulence and extent, from which much mischief is now felt, and very great calamity in future is apprehended."—Thus much for one side.

The *contra* is thus exhibited: "In pursuing their object, therefore," says the African Repository for April, 1826, in a memorial of the Society addressed to the several States, "the

* The conductors of this very distinguished Magazine, in a note prefixed to the article in question, dissent from the opinion and principles advanced by the writer, and express their sentiments favorably to colonization.

† I shall, in these essays, use *abolition* as a *state of emancipation* to which the master has been in some sort *compelled*, mainly by the conduct of those who have no interest in slaves as property.

Society cannot be justly charged with aiming to disturb the rights of property, or the peace of society. They would refer with confidence to the course they have pursued in the prosecution of their object for nine years past, to show that it is possible without danger or alarm, to carry on such an operation, notwithstanding its supposed relation to the subject of slavery; and that they have not been regardless, in any of their measures, of what was due to the state of society in which we live. They are, themselves, chiefly slave holders, and live with all the ties of life binding them to a slave community." Again—"The Managers could with no propriety depart from their original and avowed purpose, and make emancipation their object; and they would further say, that if they were not restrained by the terms of their association, they would still consider any attempts to promote the increase of the free colored people, by emancipation, unnecessary, premature and dangerous. It seems now to be admitted, that whatever has any bearing upon that question, must be managed with the utmost consideration; that the peace and order of society must not be endangered by indiscreet and ill timed efforts to promote emancipation; and that a due regard should be manifested to the feelings and the fears, and even the prejudices of those whose co-operation is essential."

These are the quotations introduced by the writer of the article in question, to support his charge of insincere and fraudulent conduct on the part of the Society. An accusation of this kind, in the absence of any motive for the perpetration of the fraud—with a course of action tending to defeat its accomplishment, loses all its force. As to the motive, neither riches nor popular favor, so far as my knowledge of the state of public sentiment extends, can be acquired in any part of our country, by espousing the Colonization cause. At all events, *such* impulses to action cannot fairly be attributed to our Carrolls and La Fayettees, our Madisons and Marshalls: Their whole lives are a bright and unbroken chain of evidence, repelling all suspicion of duplicity like this. Beside, were there ground upon which there could be raised a *presumption* against the honesty of those who manage this Institution, it would be overthrown by the fact, that they have, from the beginning, been pursuing a course of conduct tending to defeat the unworthy purpose with which they have been accused. The "Annual Reports" containing the above extracts—the "African Repository" and other publications of the Society, are sent abroad without alteration to adapt them to the state of public feeling prevailing in any particular quarter, but to every part of the Union indiscriminately, subject to the scrutinizing examination of every one, friend or foe. Now, surely an artifice to cover a dishonorable intent, so shallow, so completely suicidal, cannot reasonably be laid to the charge of the patriots just mentioned; and every one will feel that it would be straining credulity too far, to ascribe to such men as Crawford and Clay, Webster and McLane, Howard and Key, a device upon its very face, so weak and absurd, that its incongruity may be detected by the merest Bœotian intellect.

The passages cited above, when correctly apprehended, are very appropriate to show the proper operation of the colonizing scheme upon slavery. Whatever its projectors may have thought of abolition, *as a last resort*, I am unable to pronounce; but certain it is, in the institution of a society, so counter in its principles to any schemes of abolition—by their course of action—by all that they have said, so regardful of every right which any member of the community can claim, at the same time so mindful of the loftiest considerations of humanity, they have indicated in no questionable shape, that they are opposed to every thing savoring of *abolition*, until their own great experiment to reconcile every municipal right, every social claim, with the not unregarded rights of a portion of our fellow-creatures, as men, shall have utterly failed.

To show its salutary though incidental operation upon slavery, the Society may be represented as addressing us thus: "You say, without exception, that the presence of the *free colored people* is an injury to your slaves; that, contributing to their discontent, it renders them less valuable; that their discontent leads to bad conduct on their part; this, on your's to severity; that severity begets malignity in the slave, and has a tendency to produce in the master, if not a feeling of ill will, of indifference, at least, to their well being. Our plan contemplates an entire removal from amongst you of the *cause* of these evils, and as your interest is concerned just in proportion to the value of your property thus liable to injury and depreciation, it is nothing unreasonable, after a due consideration and approbation of the project submitted to you, that we should ask, and you should render to us, your aid and co-operation in its accomplishment. In doing this, we are animated with the hope of elevating a degraded, a vicious, and, therefore, an unhappy class of the human family, to the dignity and enjoyments of *freedom in fact*. The standing subject of discontent to your slaves being removed, they will be better contented with their state; being contented, they will perform for you more service; they will be more industrious, therefore, more virtuous, and thus relieve you from the necessity of treating them with a severity revolting to your feelings, as men; by their meliorated conduct, they will gain upon your benevolence, and if at any time you should *choose* to bestow upon them the happiness of freedom, we have prepared a place to which they can be removed, for its enjoyment, without injury or annoyance to any one." If then, to remove from the presence of the slave a constant source of unhappiness—to make him obedient, cheerful and happy, so far as this can be done in a servile condition—to render his labor more profitable to his owner—if this be, to rivet the chains of slavery more firmly, the Society has no way of escape from the accusation. If, on the other hand, to furnish the owner in the good conduct of the slave, every motive to feel benevolently towards him, to treat him kindly, and at last to "let him go free," bestowing upon him a share of that "where-with the Lord his God had blessed" the master—if I say, this be to favor emancipation, the Society can offer no plea, but that of 'guilty' to the charge. So fully do I trust in the effi-

cacy of this process in the States of Maryland, Virginia, Kentucky and Tennessee, that, all that is wanting in my poor judgment, to disburden them of slavery, in a reasonable time, is means to defray the cost of a comfortable conveyance to a safe and pleasant home, of all slaves who may be offered by their owners for removal. A single instance in support of this opinion is to be found in the late expedition, which sailed from New Orleans for Liberia, where of one hundred and fifty emigrants, more than three-fourths were slaves, emancipated by their owners in Kentucky and Tennessee, to be conveyed to a land where they might enjoy the rich boon which the triumphant feelings of humanity had won for them.

I would not venture the opinion, that there would, in this way, be any sudden extinguishment of slavery in those States; but it would not be hazarding any reputation for forecast, to say that it would be continually approaching its termination. Confiding, with very strong hope, that we will speedily witness the harmonious operations of this system, so honorable in itself, so free from convulsions and sectional jealousies, with what earnest entreaty, with what solemn obtestation, might we not cry out to the abolitionist,—beware, lest with a ruthless spirit and a rash hand, you destroy it all.

J. G. BIRNEY,

Gen. Agent of the American Colonization Society.

INTELLIGENCE.

We have received a copy of an address, delivered before the Lynchburg Auxiliary Colonization Society at its anniversary meeting, held August 15, 1833, by RICHARD H. TOLER, Esq.—Of this able and eloquent performance, we hope to present the whole, or large portions, to our readers in the next number of the Repository.

The "*Missionary Record of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America*," for the present month, contains an "Appeal to the Clergy and Laity of that Church," by some individuals in Monrovia, who are desirous of erecting a suitable building for the worship of God, according to the Episcopal form. This appeal is signed by Jas. M. Thomson, Jno. B. Russwurm, N. M. Hicks, Joshua Stewart and Wm. N. Lewis. The same number of that Journal, says:

"It is time our readers should be apprised of the fact, that the Executive Committee have succeeded in obtaining the services of a Clergyman for the mission to Liberia and its vicinity, whose qualifications and devotedness to the cause in which he is to be engaged, justify the anticipation of the most favorable results from his labours."—p. 149—150.

The Appeal is as follows:

To the Clergy and Laity of the Protestant Episcopal Church, in the United States.

Christian Brethren—From this distant quarter of the globe, this land of moral darkness, on which the clouds of ignorance and superstition have rested almost since its first call into exist-

ence, and in which, as yet, the feeble glimmerings of the light of Christianity are scarcely perceptible, we consider it our bounden duty to address you, and to solicit your aid in the establishment and support of that Church which we believe to be the most truly Apostolic in its government, faith, and mode of worship.

We are aware that the demands made upon the American public are great; and that the beneficence which has been extended to our infant Colony has not been unworthy of the philanthropists by whom it has been bestowed; we are also aware, that great efforts have been made, from time to time, by Christians of various denominations, to improve our condition in a moral and religious point of view; and we hope we may truly say that such efforts have been followed by favourable results; and that the influence of true religion generally pervades this community. But still we must aver that a spirit of fanaticism is plainly seen diffusing itself, and threatens ultimately to subvert the very principles of that religion which we hold it our sacred duty to establish and defend.

To obviate such results, and at the same time to maintain among the more intelligent of our community, a genuine respect for true religion, we can propose no course which promises so much success as the establishment of the Protestant Episcopal Church amongst us. And to that end we have seen fit to form a religious society, professing to be governed by the same laws and canons as the Protestant Episcopal Church in the United States, and acknowledging the validity of the "articles of religion" and creeds sanctioned by the authorities of said Church. And we, the wardens and vestry of St. James' Church, in Monrovia, Liberia, solicit your assistance to enable us to erect a house suitable for worship, and to obtain such pastoral aid and direction, as shall be competent to the diffusion of that Christian knowledge which will enable us duly to appreciate the order and harmony peculiar to our Church; and without which, we cannot hope to see religion flourish in this unnatural soil, consumed within by the unhallowed fires of

the enthusiast, and paralyzed without by cold, jeering infidelity and obstinate ignorance.

We trust therefore that the simple circumstance of our wants being known, without argument or entreaties, will be sufficient to awaken in you an interest in our condition, and to call forth your effective charity and brotherly kindness towards us. And we confidently hope, that when you behold in the prospective, as the result of our united efforts, the Gospel preached in this our infant settlement, in its primitive purity, and gradually diffusing its divine influence over this benighted land; you will consider no required exertions too great, to effect so desirable, so glorious an object.

We have received the Eighth Annual Report of the "*Ladies' Society for promoting the early education and improvement of the children of negroes and of people of colour in the British West Indies.*" This interesting Society, of which the Duchess of Beaufort is the present Patroness, was established in 1825, has under its protection, numerous schools in Jamaica, Antigua, St. Christopher's, Nevis, the Bahama Islands, Dominica, Tobago, &c. From July 1832 to July 1833, the contributions to it amount to £1658 16s. 6d., and its expenditures to £1587 2s. 2d.

COLONIZATION MEETINGS.

A public meeting was held in Newark, New Jersey, in the Rev. Mr. Hamilton's church, on Tuesday evening, October 15th, to aid the objects of the American Colonization Society.—Addresses were made by Rev. Mr. Curley, Secretary of the Society, and by the Hon. Theodore Frelinghuysen.—A deep interest was manifested, and a collection taken up exceeding two hundred dollars, which was afterwards increased, by the liberality of an individual to three hundred dollars.

In Ohio, several interesting meetings in favor of Colonization have been recently held, which were attended by FREDERICK W. THOMAS, Esq. the able and active Agent of the Society for one of the Districts of the Western Agency. We subjoin from the Ohio papers the following reports of their proceedings.

From the *Hamilton, (O.) Intelligencer, Oct. 5.*
Colonization Society.—Pursuant to public notice, a meeting of the "Hamilton and Ross-ville Colonization Society" (together with the citizens in general) was held at the Associate

Reformed Meeting House in Hamilton, on Monday evening, September 30th. In the absence of the President and Secretary of the Society, Hugh Wilson, sen. was called to the chair, and Lewis D. Campbell, appointed Secretary pro tem.

An eloquent and philanthropic address was pronounced by F. W. Thomas, Esq. travelling Agent of the American Colonization Society; after which, the following resolutions, offered by C. A. Warren, Esq. were unanimously adopted:

Resolved, That we cordially approve of the benevolent scheme of the American Colonization Society—that we will extend to its aid our cordial and zealous co-operation; and that its success and increasing interests demand more vigorous exertions on the part of our Society.

Resolved, That we consider the plan of immediate abolition as ill-advised, premature and chimerical; alike dangerous to our fellow citizens of the South, and prejudicial to the interests of our common country, and that the plan proposed by the American Colonization Society, presents the most expedient and expeditious means of ridding ourselves of the evils of slavery at home, and of extending to the unfortunate millions of benighted Africa, the blessings of liberty, civilization, and religion.

Resolved, That we feel deeply indebted to the Parent Society's Agent, F. W. Thomas, Esq. for his zealous and enlightened exposition of the subject of Colonization; and for his valuable services in the cause, and indefatigable efforts to promote this important interest of our country, he is entitled to the warmest thanks of our Society.

On motion the meeting adjourned.

HUGH WILSON, Sen. *Chairman.*
 L. D. CAMPBELL, *Secretary pro tem.*

The Hamilton Intelligencer, in noticing this meeting, says:

"The meeting was well attended, and the general satisfaction of his hearers is doubtless a source of more gratification to Mr. Thomas than any praise we could bestow upon his address.—We must say, however, that parts of it were truly eloquent." "The zealous exertions of this gentleman to promote the objects of the Society of which he is Agent are truly meritorious, and of a character well calculated to awaken the slumbering spirit of philanthropy. The cause in which he has embarked is a glorious one, and we trust his efforts for its promotion will be attended with much success."

The Editor of the Ross-ville Telegraph, in noticing the proceedings of this Society, says:

"The Parent Society has involved itself to a considerable amount, in the past year, in its efforts of philanthropy. We had the pleasure of hearing Mr. Thomas. His appeal was most elo-

quent, and a rich harvest in *substantial* fruits is anticipated from his labors.

—
Lebanon, (O.) October 18, 1833-

The Colonization Cause.—Pursuant to public notice, a large number of the citizens of Lebanon, met at the Methodist Meeting House, on the evening of the 11th of October, for the purpose of adopting measures in aid of the Colonization cause.

On motion, the Hon. G. J. Smith, was called to the Chair, and A. H. Dunlevy, appointed Secretary.

F. W. Thomas, Esq. Agent of the American Colonization Society, then addressed the meeting at considerable length, explaining the object of the Society, and exhibiting the prospects of the Colony established at Liberia.

A collection was then taken, in aid of the Society, and G. J. Smith, A. H. Dunlevy, John F. Coffeen, William Hopwood, Jacob Moris, William R. Collett, James M'Burney and C. Cushing, handed in their names as members of the proposed Auxiliary Society at this place—the terms of membership being fifty cents per annum, during the continuance of each as members.

The following resolutions were then offered by J. Milton Williams, and adopted:

Resolved, That we look upon slavery as a curse upon any country: it is a dark spot upon the escutcheons of our Republic, and we are clearly of opinion, that it ever has been, and so long as it exists, ever will be the fruitful cause of political jealousy, and embittered local feelings in our government.

Resolved, That we believe the Colonization Society has been, and so long as it may be conducted judiciously, will continue to be the means of effecting much good—that its philanthropic principles entitle it to command the active support and efficient co-operation of every one, who in the least regards the sufferings of an unfortunate race of beings, or whose generous bosom swells with an inborn, ardent love of country.

Resolved, That we have full confidence in the prosperity of the Colony at Liberia; we view it as a peaceful and happy home for our wretched African bondsmen, where they may sit under their own "vine and fig-tree," far from the land which fettered and oppressed them.

Resolved, That we are firmly convinced of this truth—that by advancing the great objects which the Colonization Society contemplates, and by sustaining and firmly upholding the Colony at Liberia, we will thereby, the more certainly ensure the perpetuity of our republican institutions, pure, unsullied, uncorrupted.

Resolved, That in order to secure active exertion in this benevolent cause, we will re-organize our Auxiliary Society in this town and its vicinity—and that William Hopwood deliver an address before the Society, in the Methodist Church, on the evening of the last Monday in November next.

Lastly, Resolved, That these proceedings be published in the papers of Lebanon.

The meeting then adjourned.

A. H. DUNLEVY Sec'y.

From the Dayton (Ohio,) Journal, Oct. 22.

Colonization.—F. W. Thomas, Esq. Agent for the American Colonization Society, delivered two addresses in this place, within a few days past, urging our citizens to forward the objects of this great Institution. Mr. T. is a fine speaker and treats his subject in a masterly manner.

At the close of the meeting on Friday last, the following resolutions were adopted:

Resolved, That the African Colonization Society, is, in the opinion of this meeting engaged in an enterprise meriting the respect and cordial assistance of all parties in politics, and all sects in religion.

Resolved, That the ardour and perseverance with which the Institution has pursued and pursues its exalted purposes—the success it has achieved—and the activity to which it has stirred up public opinion to the upholding and promotion of gradual disenthralment and deportation, are sufficient to convince the unprejudiced, that it must become the great instrument of Liberty to the African Race, and Harmony to the American Union.

Resolved, That we believe it solemnly incumbent on us—not only as men but as Patriots—not only as Philanthropists but as Christians—to aid and co-operate with the Parent Society in moving the great and good work in which it is engaged.

Resolved, That we cannot but remember with deep mortification the defamation of our common country by Garrison and his followers in England, and cannot but view his rash project of instant Emancipation as dangerous to the Union of the States and subversive of all social and political order.

AARON BAKER, *President.*

WM. L. HELFENSTEIN, *Sec'y.*

—
From the National Banner, Nashville, Oct. 15.

The Colonization Society.—The Tennessee State Colonization Society, held its annual meeting in the Representatives' Hall, in this City on Monday evening 14th inst., Dr. P. LINDSLEY, President of Nashville University, in the Chair. We had the pleasure of being present, and can truly say that great interest was imparted to the business of the meeting by an enlightened and philanthropic Address from Mr. BIRNEY, of Alabama, the Agent of the American Colonization Society. It would afford us great pleasure to be enabled to lay it before our readers, and we would most cheerfully do so if we could procure a copy. We hope the regular proceedings of the Society will be furnished for publication.

We admire this Institution, and feel the utmost veneration and respect for the humane motives of its founders, and for those who are engaged in promoting its objects. It would afford us unfeigned pleasure to see all its generous designs crowned with complete success. Truth, however, compels us reluctantly to say, that we have great doubts of the practicability of the scheme. We doubt its practicability to the extent which seems to be anticipated by many of its friends. While these are our sincere sentiments with regard to this Society, we will here take leave to say, that we hold in the utmost abhorrence and detestation all the schemes of abolition and emancipation which

have heretofore been set on foot in the United States, whether openly advocated by such deluded fanatics as Garrison, or covertly abetted by hypocrites under the guise of religion.

The following additional intelligence in regard to the Colonization meeting at New York, of which some account was given in our last number, (page 247,) is extracted from the New York Observer of the 19th ult.

The Committee appointed at the late meeting at Masonic Hall to promote the interests of the Colonization Society, by endeavoring to increase the subscription to \$20,000, have, we learn, entered upon their work, with a very commendable zeal and energy. We cannot doubt their success. Under the impulse of the feeling which has been excited, we think it would not be difficult to raise \$50,000 in this State. We have heard of one liberal subscriber at the late meeting who is willing to double his subscription provided other subscribers will do the same. We cheerfully insert the following circular which has been sent us for publication by the Committee.

CIRCULAR.

The committee appointed by the recent public meeting in the Masonic Hall, to consider and aid the object of the American Colonization Society, and especially to endeavor to raise the sum of twenty thousand dollars in this City and State for that Institution, respectively invite the co-operation of their fellow citizens; and venture to express the opinion that, whether this Society be regarded in its influence upon the condition and character of our free colored population, upon the prosperity of our own country, upon the cause of civilization and christianity in Africa, or finally upon the general cause of humanity and the ultimate improvement and elevation of the whole African race, it is entitled to liberal and universal support.

The establishment of a Christian Colony of colored men upon the African Coast, increasing in population, wealth and influence, exhibiting a well ordered community, with churches, schools, and all the various Institutions of civilized society; which has already banished the slave trade from its territory, and extended with their own consent its protection, and its laws over many of the native Tribes, must be deemed an event of the deepest interest to every philanthropic mind.

It demonstrates to the American people that Africa may be civilized—that her long exiled children may be restored to her, happy and free; and that it is plainly in our power to do a work of humanity and religion worthy of our character, and of the age in which we live, and of a magnitude which must justly entitle the nation that shall accomplish it to the lasting respect and admiration of the world.

Donations for this object may be transmitted to Moses Allen, Esq. 47 Wall street, who has kindly consented to take charge of the same.

By order of the Committee,
W. A. DUER, Chairman.

New York, Oct. 16th, 1833.

From the New York Spectator, Oct. 29.

We are informed that a gentleman in our City is disposed to give \$1000 to the American Colonization Society, provided a few other subscriptions of equal amount can be obtained. We think there is no cause for him to despair of companionship in his liberality.—We sincerely hope that some gentle spirit will touch the hearts of our rich men and incline them to hold fellowship in good works with one, who, we are sure, is not willing to show his charity in word only but in deed and in truth.

Colonization Meeting in Brooklyn.

A public meeting to aid the objects of the Colonization Society, was held in the Episcopal Church in Brooklyn, (Rev. Mr. Cutler's) on Tuesday evening last. Mr. Van Sinderen, President of the Brooklyn Colonization Society, took the Chair, and the audience was addressed by the Rev. R. R. Gurley, Secretary of the Parent Society, by R. S. Finley, Agent of the New York Colonization Society, and by several gentlemen of Brooklyn.—About \$200 were subscribed on the spot, and a committee appointed to make application for further aid to the citizens.

AUXILIARY SOCIETIES.

The cause of colonization is advancing in the young but great State of OHIO, with encouraging rapidity. Almost every mail brings us accounts of a public meeting in its favor, or the formation of a new Auxiliary Society; some of her most distinguished sons are its advocates; and our Agent, Mr. THOMAS, leaves nothing undone which zeal and eloquence can effect, to quicken its progress.

A new Society in aid of the Parent Institution, was formed in Rutland, Meigs county, on the Fourth of July last, under the name of the "Colonization Society of Rutland and its vicinity, and auxiliary to the American Colonization Society." It has elected the following Officers and Managers:—

WM. PARKER, *President*. NICHOLAS TITUS, *Vice-President*. DAVID CURTIS, *Secretary*. JESSE HUBBELL, *Treasurer*. RODNEY DOWNING, EBNER PARKER, STILLMAN LARKIN, JNO. MILES, ROBERT BRADFORD, JAMES WRIGHT, ABIJAH HUBBELL, Jr., *Managers*.

The Secretary of the Society, in his letter of October 20, giving the above agreeable information, says—"A few ladies also in this place, have formed a Society in aid of the cause. They have stated meetings, at which, by their industry, they manufacture

articles for sale,—the avails of which will be forwarded.” He adds—“In this part of the country, the Garrison plan, as it is here called, or Anti-Slavery Society, gives general dissatisfaction, and will be opposed by most of the reflecting part of the community.”

The Williamsport (Md.) Colonization Society.

Pursuant to public notice, a number of the citizens of Williamsport, convened in the M. E. Church, on Monday evening the 28th of October. The meeting was opened with prayer by the Rev. ISAAC KELLER, after which the Rev. WM. MCKENNY, Agent of the Maryland State Colonization Society, delivered a very impressive and appropriate address, explanatory of the great objects of the Society—at the conclusion of which, on motion of the Rev. Mr. Keller, it was

Resolved, That we proceed forthwith, to organize a Colonization Society, auxiliary to the Maryland State Colonization Society, at Baltimore, and that JACOB T. TOWSON, Esq. be appointed Chairman of the meeting, and CHARLES A. WARFIELD, Secretary.

A Constitution was then adopted; two individuals handed in their names as life members, and thirty-two as annual members. A Committee of three ladies was appointed to solicit aid to the objects of the Society, and a Committee of three gentlemen was appointed to call on the citizens of the surrounding country, and solicit their co-operation, either by contributions, or by becoming members of the Society.

The following Officers and Managers were chosen:—

JACOB T. TOWSON, *President*. Dr. WM. VAN LEAR, *1st Vice-President*. C. A. WARFIELD, of A. *2nd Vice-President*. GEO. W. BROWN, *Secretary*. WM. R. FOULKE, *Treasurer*. *Managers*.—Otho Williams, Dr. Sam'l. H. Rench, Rev. Isaac Keller, Rev. John Winter, Dr. M. A. Finley, Rev. John Keppler, Dr. Meredith Helm, Andrew Friend, A. M. C. Cramer, Dr. Samuel Weisel, M. S. Van Lear, and William Towson, Esq.

We have been favored with a communication from the amiable lady who is Secretary to the *Albemarle Female Auxiliary Colonization Society*, containing a list of the officers and members of that flourishing institution.

The officers are as follows:

President, Mrs. Nancy Nelson; *Vice-Presidents*, Mrs. Dr. Harrison, Mrs. T. W. Gilmer; Susan B. Terrell, *Secretary and Treasurer*.

Managers. Mrs. Sarah Gilmer, Anne C. Meriwether, Louisa Meriwether, Mildred Leewis, Jane Harrison, Mary E. Kelly, M. J. Minor, and Lucy A. Vowles.

The following proceedings took place at the last annual meeting of this Society:

In conformity to a resolution unanimously adopted at their last meeting, the Society met on the last Saturday, in September, eighteen hundred and thirty-three, and held their annual meeting at the school house of Mrs. Kelly, in the town of Charlottesville.

Since the last annual meeting, thirty dollars have been paid to the Treasurer, to constitute the Rev. Z. Mead a life member of the American Colonization Society.

Mrs. Kelly paid ten dollars to the Treasurer at the meeting, and by the third Article of the Constitution, is now a life member of this Society.

Eighty dollars, by the report of the Treasurer, are now in hand to be forwarded as soon as practicable to the Agent of the American Colonization Society.

Thirteen new members were added to the list at the meeting.

The following resolution was adopted:—

Resolved, That any member of this Society who may wish to withdraw her name, must first pay her subscription up to the time of withdrawing.

In an interesting address, the Society, after adverting to the history and objects of the Parent Board, thus proceeded:—

“To aid in advancing the success of these most benevolent objects and to sustain the Parent Society in its efforts to consummate the laudable purposes of its original formation, was the design in forming the Female Auxiliary Colonization Society of Albemarle. Its members have hitherto fulfilled what was properly expected; to sustain them in the exercise of that laudable spirit which hitherto characterised them. We are now convened to confer on the appropriate objects of such an association.

“The books of the Treasurer will show the sums heretofore received from each member, and the fit and proper manner in which they have been transmitted to those authorities who are selected for their expenditure in this hallowed cause. This address cannot be concluded without an endeavour to urge and impress upon all present, the important object of doing good to our fellow creatures, and especially to the household of faith, to which many of these unfortunate victims of oppression belong—who often exhibit examples of piety, worthy of emulation by their superiors; and of increasing the ability of the Parent Society, to execute its plan of colonization, by paying to the utmost of our ability, our subscriptions to this purpose.

“There seems at this time to be a peculiar propriety in sending on our quota, as by the statements of the Secretary of the Parent Society, there appeared a great deficit in the funds in the beginning of the last summer; to supply which, he called for aid from all the Auxiliaries, and himself made a tour to the North in the hope of obtaining assistance by donations from the wealthy and charitable of that part of the Union. Nor are we less in-

cited to lend our aid to this interesting object, by the necessity of co-operating with our own State Legislature in furthering the purpose of colonization, by the liberal appropriation which they made at their last session; and which they may possibly be inclined to enlarge hereafter, if this effort made by them should be followed by any important consequences.

“Let us not hesitate to avail ourselves of every propitious circumstance in the current of events, which may seem to incite to a zealous exertion of generous feeling in the cause of humanity—and seize with avidity every auspicious moment which a kind Providence may present, to enable us to press on with ardour in executing a plan which it is humbly hoped will draw down upon its votaries the approving smile of our beneficent Creator.

—
Extract of a letter from the Rev. A. S. McLAIN, dated Clermont Co., Ohio, Sept. 27, 1833.

The Sabbath before the Fourth of July, I delivered an address on the colonization of the free people of colour, on the Western coast of Africa, at Liberia, (at Carmel M. House), and took up a collection of two dollars and twenty-six cents. And through the course of the summer, I have succeeded in forming a Society, Auxiliary to the American Colonization Society at Washington, for the same purpose. And have collected twenty-seven dollars and seventy cents. The Constitution for Auxiliaries, given in the African Repository, was adopted, the Society organized, and the following Officers elected, viz:

Wm. Pollard, *President*; Wm. Serry, *Vice-President*; Rev. A. S. McClain, *Secretary*; Jno. Rogers, Esq., *Treasurer*; Thomas Hitch, Jr., Hezekiah Bainen, Laird T. Stewart, James Rice, and Isaac Brown, *Managers*.—I herewith enclose, and send you thirty dollars; the balance shall be sent as soon as we can collect some more, or connect it with some other so that we can send it.

—
The following would have appeared earlier but for its having been mislaid.

Jefferson (Va.) Colonization Society.—This Society held its annual meeting June 7th, 1833, in the Presbyterian church of Charlestown. The President, Dr. S. J. Cramer, took the Chair, and the Secretary read the proceedings of the last annual meeting, as well as the several meetings of the officers of the Society.

On motion by Col. G. W. Humphreys, the last Annual Report of the Parent Society at Washington was read.

On motion of Dr. W. Yates,

Resolved, That a Committee of seven be appointed to select and induce free persons of color to emigrate to Africa, and report the same to the county Court of Jefferson, and this Society.

On motion by Major J. Peter, it was

Resolved, That a Committee of six (including the President) be appointed to choose an Orator for the 4th of July, and make arrangements for the celebration of that glorious day in connection with the objects and interests of the American Colonization Society.

Officers of the next year:—

President, Dr. S. J. Cramer. *Vice-Presidents*, T. Griggs, Jr., H. S. Turner, Col. G. W. Humphreys, B. C. Washington, J. T. A. Washington and C. Lowndes. *Managers*, Rev. A. Jones, Rev. S. Tuston, Rev. S. Bunn, Thomas Griggs, Sr., J. Peter, J. T. Daugherty, Dr. J. H. Lewis, J. S. Gallaher, Dr. W. Yates, A. Hunter, A. Kennedy, H. Keyes, James Grantham, James Brown, J. L. Ranson, S. W. Lackland, J. Davenport, T. A. Moore, W. T. Washington, J. Blackburn, Dr. S. C. Snyder, C. B. Harding and A. Woods. *Treasurer*, Wm. Brown. *Secretary*, J. J. Brown. The Society adjourned to meet again on the 4th of July.

From the “*Virginia Free Press*” of July 11.

The Colonization Society celebrated the Anniversary of Independence in Charlestown, in a manner at once useful and interesting. At 11 o'clock the Throne of Grace was addressed by the Rev. S. Tuston, in his usual felicitous and fervent style, and an Oration replete with instruction, and happy in style, was delivered by Joseph T. Daugherty, Esq.

—
We have been favoured by the Secretary of the Kentucky Auxiliary Colonization Society, with the following list of its Officers and Managers:—

Rev. John Early, *President*. Rev. William S. Reid, *First Vice-President*. Rev. Franklin G. Smith, *Second Vice-President*. Elijah Fletcher, *Treasurer*. Richard H. Toler, *Secretary*. Dr. Wm. J. Holcombe, John Coskie, Thomas A. Holcombe, John Thurman, David G. Murrell, Rev. Josiah Cole, M. H. Garland, William M. Rives, John Victor, Dr. John H. Patteson, John C. Reid and David Rodes, *Managers*.

—
Officers of the Logan county (O.) Colonization Society.

Joseph Stevenson, *President*; David Robb and Alexander O. Spencer, *Vice-Presidents*; Robert Patterson, Esq., *Secretary*; Jonathan Seaman, *Treasurer*; Joshua Robb, Jos. Morrison, Geo. Seaman, Jno. W. Marques, Raphael Moore, Henry Munsell, Saml. Moore, Charles Porter, and Robert Cook, *Managers*.

THE MARYLAND STATE SOCIETY.

In a former number of this volume, (p. 89), we made some observations on the plan of the Maryland State Society to establish a separate Colony at Cape Palmas. About the time of the publication of the number containing those observations, the Rev. William McKenney, on behalf of a Committee, of which he was a member, appointed for the purpose, appeared before the Parent Board, and submitted to them a Preamble and Resolutions which had been adopted by the Board of Managers of the Maryland State Colonization Society,

of which Resolutions, the following is a copy:—

Resolved, That immediate application be made by this Board, to the Board of Managers of the American Colonization Society at Washington, for

First—A place of deposit separate and apart from the general depository of the Colony, for all provisions, implements of husbandry and mechanics' tools, and all the articles which may be sent out with and for the use of the emigrants from Maryland.

Secondly—For authority (if no such authority already exists) to appoint a resident Agent to superintend the receipts and disbursements of all such stores, &c.

Thirdly—That a suitable receptacle be assigned for the use of Maryland emigrants; and

Fourthly—That suitable lots and lands be assigned to them with all convenient dispatch after their arrival in the Colony, (this will require that they be previously surveyed), so that they may be able, as soon as they have passed the period of their seasoning, to commence their respective calling.

The Parent Board, after considering the foregoing Resolutions, on the 24th of May,

Resolved, That the proposition of the Maryland State Society, submitted to this Board in their Resolutions of the 20th instant, communicated with the letter of their Committee of the 21st inst., be acceded to, and that advice thereof be given to the Colonial Agent.

On the 20th of September, a letter was addressed to the Parent Board, by CHARLES C. HARPER, Esq., enclosing copies of several proceedings of the Maryland Board, in relation to the projected Colony, under the respective dates of April 30th, June 28th, and September 9th, which gave rise to the following proceedings on the part of the Parent Board:—

Extract from the minutes of the proceedings of the Board of Managers of the American Colonization Society, October 7th, 1833.

Resolved, That this Board trusts that the contemplated settlement on Cape Palmas, of Maryland colonists, under the auspices of the Maryland State Society, will effectually promote the great object of that Society in relation to their own State, and prove to our country at large, the great benefits of the colonization scheme, and contribute to the civilization and happiness of the African continent.

Resolved further, That this Board is willing that the Maryland Society shall locate their emigrants (until prepared to make a settlement of their own) either at Monrovia or Grand Bassa, upon the same terms and conditions, and subject to the same regulations that now exist as to their colonists at Monrovia, under the resolution of this Board, passed 24th of May last.

The Board of Managers of the Maryland Auxiliary has published an address to the public, expository of

its views, which is remarkably well written, but too long for insertion in the present number of the Repository.

LIBERAL PROPOSITIONS.

The following liberal resolutions, moved by Mr. JOEL R. SMITH, were adopted by the House of Representatives of Tennessee, on the 30th of September. Their enactment would do lasting honor to the wisdom and philanthropy of the Legislature:—

Resolved, That the select committee on the subject of the American Colonization Society, be instructed to inquire into the expediency of memorializing Congress to make an appropriation of \$100,000 annually, to be applied by the said Colonization Society in transporting to Liberia the free colored population of the United States.

Resolved, That said committee inquire into the expediency of making an appropriation by this General Assembly of \$5000 annually, to aid the Tennessee Auxiliary Colonization Society, to be applied by the said Society in transporting to the Colony of Liberia the free colored population of the State of Tennessee.

The Treasurer of the American Colonization Society has received a letter from a gentleman in McEwensville, Pa., which we take pleasure in subjoining. The plan, of which it gives an account, for aiding the cause of colonization, is so interesting, and likely to do good in so many ways, that it will, we trust, find many imitators.

The letter is as follows:—

McEWENSVILLE, Oct. 22nd, 1833.

Sir: Enclosed is the sum of five dollars to be appropriated to the purposes of the American Colonization Society. The above is the contribution of a female school kept by Mrs. Spratt; the children, chiefly small, have been interested in this department of liberty and benevolence by the exertions of their teacher. The first Monday of each month, is employed by the children in making pincushions and other articles of needlework, which are to be sold every three months. The first sale took place the first Monday of the present month, and produced seven dollars. As five or ten dollars must be sent, we have concluded to forward five, and reserve the balance to be remitted to the Society, with the product of the next sale day.

The children join with myself and wife in wishing abundant success, under the Divine blessing, to the efforts of the Society in ameliorating the condition of that part of our race, which has been so unjustly, inhumanly and consequently unchristianly misused. How much might be done, were a similar plan adopted in every school where the use of the needle is taught or known. The children have been much interested in this work; and

I believe the day of working for this purpose is regarded more in the light of a holiday, than that of a day of labour. The children, when it is practicable, have an address delivered to them on the subject, by a minister of the gospel in the afternoon of their day of labour. You would further the object by forwarding by mail a copy of the last Report, or any other publications that might be considered adapted to excite the attention of the children, which might be occasionally read by some of the elder scholars. In doing this, you would also oblige their teacher and myself. The school is not large—the number who work not on an average reaching more than twenty.

MR. CRESSON—AFRICAN COLONIZATION.

The following letter, which we copy from the *New York American*, is from a lady in London to a female correspondent in New York. It will be read with pleasure by the friends of Mr. Cresson, as well as by the philanthropists of the country generally:

Extract of a letter from London, dated 6th Sept.

"Mr. Cresson, your highly gifted and indefatigable countryman, is I hear, likely to return home ere long. I consider the main object of his mission accomplished; for he has been able to form a British Colonization Society to act with, and on the principles of the American Society—the Duke of Sussex at its head, supported by Lord Bexley and others of influence. I had the pleasure of being present at a meeting where the Duke presided to form it. In spite of that violent and ignorant clamor, which has met him every where from the anti-slavery agent, the cause was triumphant.

"The Duke took a most animated and decisive part in favor of his 'personal friend,' Mr. Cresson, of Liberia and of the United States, whose real character and condition are better known to him than to 99 out of 100 in this country. Most English are content to be utterly ignorant of the state of France and America, the two countries it most imports them to understand, and with whose friendship we might defy the rest of the world in every good cause. Sabbath, Temperance, peace, and Colonization Societies, we are receiving from you; the revival of real religion in France gives great hopes that if England and the United States throw their weight into the same scale, France will receive them next. The party in France which is most anti-English looks up especially to the United States. Would we could imbue the rising generation with the noble ambition of forwarding this great work!

"When an opportunity offers, I should be thankful to receive Reports of your Charitable and Religious Societies. I find them very useful in dispelling the clouds of ignorance that in too many instances still blind our religious people to the corresponding works of piety and love carrying on among yours. I lend them very extensively. The African Repository that you send me has been particularly useful."

[Mr. Cresson is a wealthy Quaker gentleman, of Philadelphia, who voluntarily undertook his present mission to England, in behalf of the Colonization Society. His motives were entirely philanthropic, as his services are gratuitous. So far from being actuated by any interested motive, he subscribed a thousand dollars in aid of the Society, out of his own pocket, before his departure for Europe.

National Intelligencer.]

MR. CRESSON.

At a meeting of the friends of the Colonization Society, convened on the 7th inst. in Philadelphia, agreeably to public notice, BENJAMIN W. RIDGWAY was called to the Chair, and JAMES L. ABBOTT appointed Secretary.

On motion of Charles Beck, the following Preamble and Resolutions were unanimously adopted.

WHEREAS, The meeting entertaining a grateful sense of the many and important services rendered the Colonization Society, on various occasions, by our excellent and worthy citizen Elliott Cresson, and that the dignified, firm, and spirited manner in which he advocated the rights and objects of the Society before the British people, merit an especial notice. Therefore,

Resolved, That this meeting cause to be procured, as early as practicable, and presented to Elliott Cresson, Esq. a piece of plate, with a suitable inscription, expressive of the important services rendered by him to the Colonization Society, during his recent visit to Europe.

Resolved, That a neat copy of these resolutions be presented to Elliott Cresson, together with an expression of the gratitude this meeting feels for his safe return to the bosom of his family and friends.

On motion, the Chairman appointed Anthony L. Pennock, Percival Smith, and Warden Thompson, a Committee to carry these resolutions into effect; and, on motion, the names of the Chairman and Secretary were added to the Committee.

On motion, adjourned.

B. W. RIDGWAY, Chairman.

JAS. L. ABBOTT, Secretary.

COLONIAL AGENCY.

Dr. MECHLIN, the Colonial Agent, being expected daily in the United States, the Rev. JOHN B. PINNEY was on the 24th ult. appointed by the Board of Managers, to take charge of the Colony until the arrival of a permanent Agent. Though Mr. PINNEY's important missionary engagements will not enable him to discharge the duties of Colonial Agent during any considerable time, his zeal and piety justify the confidence which

is felt by the Board, that however brief may be the continuance of his temporary administration, it will be highly beneficial to the best interests of the Colony.

DR. HAWES'S NEGROES.

The Secretary of the Colonization Society has received information that Dr. AYLETT HAWES, who lately died in Rappahannock county, Va., had liberated by his last will and testament, *upwards of one hundred slaves*, with the expectation of their being sent to the Colony at Liberia; leaving directions that the sum of twenty dollars should be paid out of his estate for each one that might go thither under the patronage of the Colonization Society.

IMMEDIATE EMANCIPATION.

Pursuant to notice, a large and respectable public meeting was held at Kingsville, Ohio, on the 22nd of October, as we learn from the Ashtabula Sentinel of October 26th, to consider the question of the immediate emancipation of the slaves of the South, and to constitute a Society for the promotion of that object. Elder Bailey, sustained by Mr. Kelly, made several inflammatory speeches in support of the project, taking care to mete out to the Colonization Society, a due portion of bitterness. The opposite side was ably advocated by Dr. D. M. Spencer, Mr. Harvey Nettleton, and Mr. A. Nettleton. The *denouement* was as follows:—

"Finally, at 11 o'clock, P. M. the 1st resolution, [i. e. "That this meeting do form itself into an Anti-Slavery Society,"] was seconded, and was put to vote—ayes 6, noes, the balance of the meeting.

"Elder Bailey then said that he would make a Society out of the remnant that voted with him, and that the dissentients might quit the house, which they did forthwith."

EMIGRANTS FROM VIRGINIA.

The Lynchburg Virginian contains the following information on the subject of emigrants from Virginia:—

"The Staunton Spectator of the 25th of October, informs us that 14 colored persons left that place on the preceding Tuesday for Liberia—8 emancipated slaves, and 6 free persons. Of the slaves, two were liberated by Mr. Theophilus Gamble, two by Mr. Robert Coiner, and two by Mr. Silas Henton, of Augusta county, one by the voluntary contributions of the citizens of that county, and

one by Mr. Abraham Carper of Lewis county. This makes 44 that have been sent off through the agency of the Colonization Society of Augusta. Had information of the time of sailing of the expedition been received by the Lynchburg Society in time, 8 or 10 emigrants, liberated by the Rev. Mr. Hanks, of Franklin county, would have gone from this place."

MONROVIA.

We have seen a letter to a distinguished citizen, dated Monrovia, 20th May, in reply to certain queries put, touching the condition, health, prospects, &c., of the Colony. The information conveyed is in all respects gratifying. True, in Monrovia, as in Philadelphia, there are some lazy, worthless characters; but there, as here, all who will it, prosper. Wages are good, and employment abundant. Seventy-five cents are given for a day's labor, or fifty cents and found. Carpenters get for ceiling houses, (a mode of finishing the interior, answering for plastering,) from \$2 50 to \$3 a square; for common moulding, 25 cts. per foot; and for other work in their line in proportion. Other mechanics get from one-third to one-half more than is paid for like work in the United States. Carpenters and stone masons are paid, not by the day, but on measurement.

Emigrants can always find employment immediately on their arrival; but it is thought best by physicians that they should, before they go steadily at work, become acclimated. With the exception of this necessary process, and which indeed applies to persons who pass from a slate to a limestone country, or from one extreme of latitude to another, the salubrity of Monrovia is said to equal that of any part of the United States. All emigrants pass this ordeal of being acclimated, and are more or less sick as they are more or less prudent.

Those who emigrate, generally go without any capital, or the means of support. All who do so have to endure the sort of difficulty which attends upon persons who go to other places, under like circumstances. Altogether, colonization is a most merciful system, and promises immense benefits to those who emigrate, and to their posterity.—*Philadelphia Intelligencer.*

From the New York Observer, Oct. 19.

NEW MISSION TO AFRICA.

On Sunday evening, the 13th of October, the Rev. John Cloud, one of the missionaries appointed to West Africa by the Western Foreign Missionary Society, (at Pittsburg) was ordained in the Brick church in Beekman-street. The Rev. Dr. Spring made the introductory prayer; the Rev. John M. Krebs preached the sermon, and the Rev. Dr. M'-Cartee presided, gave the charge, and made the ordaining prayer. The services of the evening, which were listened to with much attention by a house crowded to overflowing, were concluded by singing the 150th Psalm, and with prayer by the Rev. Cyrus Mason.

On Monday evening, a missionary meeting was held in the First (Wall-street) Presbyterian church, at which the Rev. Messrs. Cloud

and Pinney, missionaries, and Mr. Jas. Temple, colored assistant, were present for the purpose of receiving their instructions from the Society, and taking leave of their fellow-christians in this city. Rev. Matthew Laird (the third missionary) and his wife, were expected to be present at this meeting, but finding themselves unable to reach the city in season, they proceeded, we understand, directly to Norfolk, from which port the Jupiter, with all the missionaries, is to sail in a few days.

The meeting on Monday evening was opened with prayer by the Rev. Dr. Phillips, after which the 100th Psalm was sung, beginning
Before Jehovah's awful throne,
Ye nations bow with sacred joy.

President DURBIN, of the Methodist Episcopal church, then delivered an address, in which he dwelt on the remarkable revival of religion in several Protestant nations, and particularly in this country, during the last 20 or 30 years; and traced it directly to the cultivation of the missionary spirit, which he regarded as a true measure of the spirit of piety in the church. In concluding, he presented a brief view of Christian enterprises now in progress in Egypt, Abyssinia, South Africa, Sierra Leone, and Liberia; and anticipated the time, as not far distant, when the banner of the cross will float in triumph from the spires of the mosque of Timbuctoo, and when all the tribes of the newly discovered and populous interior of Africa, and of every part of that vast continent, will recognise Jehovah as the true God.

The Rev. Dr. SPRING remarked upon the wonderful enlargement in the views of Christians of the present day, as an omen of great approaching prosperity to the church. The conversion of the world was now spoken of familiarly as a practicable enterprise, and an inspection of the map would show that this was not mere talk, but that the work was commenced in good earnest, and was making fine progress. There is no difficulty for want of points of access to the heathen; what we want is men—talented, devoted men. Dr. S. suggested the expediency of the churches taking up this subject, and agreeing to educate each at least one young man for the office of a missionary to the heathen. He thought too that in some parts of our country there were too many ministers, and that true Christian economy required the union of small contiguous congregations, that their pastors may be released and supply the urgent demands in the foreign field. He commented with proper severity upon the fact that there were so many young preachers, idling and loitering about our great cities, in expectation of vacancies in large and wealthy congregations; while the calls from the heathen world for more laborers were so loud and constant. In conclusion, Dr. S. related several anecdotes in illustration of the importance of fervent prayer, as a great and indispensable requisite for success in missionary efforts.

The Rev. E. P. SWIFT, Corresponding Secretary of the Western Foreign Missionary Society, then read the instructions to the missionaries.

SLAVERY IN MARTINIQUE.

(From the London Times.)

Since the Revolution of July, the slave-trade has entirely ceased in the French colonies; previously it was shamefully winked at by the Government, and encouraged by the planters; but it has done them little or no good, and now they are paying a heavy penalty. In consequence of the high price of sugar, slaves were relatively of high value; this became a great and alluring temptation to fit out "negriers," which, to escape the pursuit of our ships of war, were always constructed more to sail fast, and evade observation, than to accommodate the poor victims forming the cargo. The interiors of these vessels, therefore, (mostly schooners) were ill-adapted to preserve the health or comfort of the poor wretches who were crowded in them, and who generally arrived in a state of great exhaustion, misery, and sickness; a new negro would require a year's nursing before he became fit for work, and not more than half the number landed would usually survive and become useful. Credit was so unlimited, that the planters were in the habit of paying for these by giving their acceptances at two, three, four, and even five years, calculating so many more negroes would make so many more hogsheads of sugar saleable at the high price: these acceptances sooner or later come due, sugars are wofully down in price, money is very scarce, sickness carries off many, poisoning still more, there is perhaps a short crop, (as this year) and the result is general distress. The Africans are dreadfully addicted to the crime of poisoning, and a vast number of men, women, children, and cattle, are destroyed in this way every year. One planter told me he has lost nearly 100 in little more than three years, besides two of his own children.

In general the French treat their slaves with great personal kindness and familiarity, much more so than the English, and flogging is not common; but the French creoles are more violent in their prejudices than their neighbours; they think it perfectly absurd, quite *outré*, to teach a slave to read; it is never done; the French slaves have scarcely any education, either in letters, morals, or religion, and the planters themselves do not set the best of examples. Missionaries are not admitted; the Catholic clergy are generally good men, but indolent, for want of competition; were there Moravians, Methodists, and Episcopalians, as in other colonies, it would be otherwise; it is the practice in every estate to have prayers night and morning, but this is chiefly to afford an opportunity to the planters to see and count the gang, and question them about the work of the day. Many of the managers are the proprietors of their estates; it is doubtful to me if this be (as is generally imagined) advantageous to the slave; they are more indolent and less responsible than the mere manager. It is quite true "the Frenchman deliberately expatriates himself, the Englishman never." In Martinique an estate will descend from father to son, and be managed in the same way. This sort of gentlemen are generally very proud, arbitrary and prejudiced. The progress of liberal ideas in

Europe does not affect or reach them as it does the English manager, who is educated in a free country, in constant communication with home, and receives his newspaper and magazine as regularly as the packet arrives.—The French creoles are, however, kind, hospitable, and generous—any one but a creditor or mortgagee may get money from them.—The laws are by no means effective, but the ladies are beautiful.

The enmity between the white and coloured classes is so violent, that they live in constant apprehension of each other; a white man dare scarcely be seen speaking to a coloured one in the streets, much less associate with him. The coloured are numerous, but generally less educated, and less fit for the advancement they aspire at than the coloured in the other islands; they have very little property, and their behaviour towards the whites is alternately marked by obsequiousness and impertinence. They have now the same political rights as the whites.

LETTERS FROM COLONISTS.

We have been obligingly favored with the perusal of a letter from a colored man, now a resident of Liberia, who formerly lived in this State. The letter is addressed to a friend in Louisville, Ky.—[*Western Luminary*.

Liberia, July 28th, 1833.

MR. WASHINGTON SPRADLEY:

Dear Sir :—Your two kind favours, one bearing date 21st, and the other 23d March, 1833, are before me. I have further with particular care noticed their contents; particularly your inquiries relative to the situation of our Colony at present, and the prospect of your emigrating hither. Now in the first instance, let me tell you that should you come out, you must expect to undergo the fever of the country, which with many persons goes hard, but that depends altogether on the manner you prepare yourself to receive it. It requires that during the attack of this disease you keep yourself perfectly neat, using as much exercise as possible, that is to say, not so as to fatigue the system. Many who have died of the fever of this country, may be said to have thrown themselves away for the want of that spirit which every rational being ought to have, I mean to walk about when not too sick! I expect to be married in five days from to-day. I trust on your arrival in Liberia, to be prepared to make room for your reception. I have not got a very large dwelling, but shall not let you suffer. I have been out here a little over three years, and never had the pleasure of enjoying better health than I am at present enjoying; truly, I have at times a little ill feeling, but that you know is common all over the world. In this place you will find many of the citizens possessed with a degree of hospitality; however I am prepared to instruct you how far to go when you arrive here, to meet their manners.—Doubtless you have heard a great deal about Liberia, part of which has been against it, but in my opinion it is before Sierra Leone, a Colony which has been established 40 years, if memory serves me. Referring to the diet of this country—it is rice, cassada and yams for bread; we at times have as good beef in

Liberia, as they have in Kentucky. Rice, however, is the principal bread, when flour becomes scarce. If you come out, you had better come prepared to remain four or five months, as you can tell but little how you like Liberia, making a shorter stay than I mentioned. I know of but little else to advise you about, unless it is to say, to see you in Liberia, would afford one of the greatest pleasures, but to have you come and see for yourself, is still better than to receive letters from me simply, yet what I say now, is nothing less than the truth, without flattering Liberia in the least. Yours respectfully,

—
NUGENT M. HUKS.

To the Rev. CORNELIUS ELVEN, Bury St. Edmund's, England.

Monrovia, Africa, Jan. 17, 1833.

REV. & DEAR BROTHER: Your very kind and Christian letter came duly to hand on the 25th of November, 1832. It being Lord's day, just as I was going to the house of God, the Governor waited on me in person and presented me with it—and as he takes great interest in our Church, and is a constant attendant on worship, I allowed him to read it, which seemed to give him great pleasure.

For my own part, it was like the coming of Titus: I could but say to my dear wife, who is "one of us," "What a similarity of language is there with all true Christians, how far soever they may be separated, and how much the feelings of one minister of Christ resemble those of another! for, though oceans may roll, and mountains rise between us, when Christ and his gospel is the theme—our *arms*, our *hearts*, our language, are one. These things have often encouraged me in my pilgrimage. I have often asked myself, "How can it be possible, if the gospel of Christ and the communion of the Spirit be not true, could men so far remote, enter (so to speak) so freely into each other's hearts, and feel such sympathies with those they had never seen? But I have come to this conclusion, that it is the "love of Christ" that constraineth, whatever the infidel may say to the contrary. You ask me 'Is there any Christian church in the Colony?' There is—and has been from its commencement; one Baptist and one Methodist. There have been several attempts to form others, but they have not succeeded at present.

The church of which I have the honour to be pastor, consists of 181 communicants, about half of whom are *native Africans*, that have been liberated by American cruisers from slave ships, and sent to our Colony—thirty-nine of these have been baptized within the last eighteen months. I baptized *eight* the first Lord's day of this month, and there are many more inquiring the way to Zion. It is a pleasing, yea, delightful engagement to sit in one of our church meetings, and hear these spiritual children speak of the *burden of sin*, their utter *helplessness*, and their *redemption* by the blood of Christ; indeed, it would seem that on some of them a *miracle was wrought*.

These native Africans are located four miles from Monrovia, where they have built themselves a meeting-house sufficient for their worship, and there is one of their number who exhorts, and is a very pious man. I have

appointed him to the oversight of them, and I attend at that place once a month to administer the sacrament, as all cannot get here at once to the table of the Lord.

At Monrovia we have a small frame meeting house, which is fast going to decay, and we have been trying for three years to erect one of stone, but find our means quite inadequate. But we are going on with the work, it may be said, *depending on God alone*, for the means to pay the workmen; yet I am disposed to trust him, for I have never found him to fail.

We have preaching thrice on Lord's day, and once in the week, besides one evening prayer meeting. I should have given you a very particular account, but a great press of worldly business, since I received yours, has prevented my doing so; but, under God, I shall do so at some future time. The vessel that brings this is consigned to me, so that you see I am engaged as a *merchant* as well as a *minister*. Oh, how much watching and prayer are necessary to keep one who is so situated, that he may be able to preach Christ and keep himself from the censures of men!

I have at this time four vessels waiting for cargoes; as soon as they are gone, I hope to be able to give you a history of our church from its commencement. Should you think of writing to me in future, send under cover to George Quayle, Esq., merchant, Liverpool, who is my friend, and whose vessel brings this. And now, my dear brother, feeling united with you in the cause of our common Lord and Saviour Jesus Christ, I must beg your most earnest prayers at the *throne of heavenly grace* for me who am less than the least of all his saints; for I feel daily the motions of sin striving to bring me into bondage again, that I might serve its lusts, Yet Christ is to me ALL IN ALL; nor do I desire any other Saviour. Therefore I try to preach him as the all-sufficient friend of sinners, 'full of *grace and truth*.' We have this day an arrival from America with emigrants to our colony. Among them are twenty Baptists, two of them ministers. *Gracious news for Africa!* Yea, and I will bless God I live in such a day.

I am Yours, &c.

C. M. WARING.

EXPEDITION FROM SAVANNAH TO LIBERIA.

We are gratified to learn through the New York Observer, that measures are in train at Savannah, for sending out an expedition to Liberia to consist of 83 free colored persons, of whom 35 are adults, and 46 are under eighteen years of age. All the adults are members of the Temperance Society; 16 are members of the Baptist Church, 4 of the Methodist, and 3 Presbyterians. There are among them 4 mechanics, 5 seamstresses, 2 laborers, 1 merchant, and 1 female school teacher. In addition to these, we are told that 14 slaves are to be liberated by the Rev. Mr. Ripley, Professor of the Baptist Theological Seminary at Newton, Massachusetts, that they may connect themselves with the expedition; making the whole number 97. There are 30 or 40 others who have the subject under consideration, and it is expected they will decide to emigrate before the expedition sails. Several respectable merchants in Savannah re-

present these emigrants to be honest, industrious, and sober persons. Of such only do the friends of colonization desire to build up the Colony. And we are pleased to observe that the agents of the Society are careful on this point, and that measures are taken specially to inculcate the principles of the temperance reformation upon the emigrants.

Newark Com. Adv.

Capture of a Slave Ship.—The British brig Trinculo, Lieutenant Thompson, acting, has captured near the Gallena, after a chase of four hours, the Spanish schooner Secunda, Socorow, with 307 slaves on board. The schooner was well manned, having the crews of two other vessels, previously captured, on board.

DEPARTURE OF THE SHIP JUPITER.

On Tuesday the 5th inst. the ship Jupiter, Capt. Knapp, sailed from Hampton Roads for Liberia with 50 coloured emigrants.

Among the passengers were—

The Rev. J. O. B. PINNEY, temporary Agent of the U. States Colonization Society in Liberia. Dr. TODSEN, Physician of the Colony. Rev. Mr. CLOUD and Mr. LAIRD and Lady, Missionaries of the W. F. M. Society. Rev. Mr. SPALDING and Lady, Rev. Mr. WRIGHT and Lady, and a young Lady—Methodist Episcopal Missionaries. Mr. JNO. TEMPLE, (col'd.) Assistant Missionary of W. F. M. Society. Mr. A. D. WILLIAMS, Vice-Agent, and Mr. JOSEPH J. ROBERTS, High-Sheriff, of the Colony, who have been on a visit to the U. States.

The circumstances attending the departure of the Jupiter, were such as to oblige her to leave many emigrants who were desirous of obtaining a passage in her. It is the purpose of the Board of Managers to send out on the 25th instant, another vessel to the Colony with about sixty emigrants who were disappointed by the Jupiter, and a supply of provisions and merchandise.

Increase of Slavery in Cuba.—Mr. Macqueen of Glasgow, who has been making the tour of the British and Foreign West Indies, states, in a letter to the Editor of the *Glasgow Courier*, that "Cuba is increasing in importance quite incredibly. I hold in my hands," says he, "most valuable returns of that island, and also Porto Rico. The crop of Cuba, in one article, sugar exported in 1830, was in round numbers, 195,000,000 lbs. and the increase of the slave population, by importation, was in (1828 and 1829) two years, 179,000! Porto Rico is rapidly rising into importance. An immense African slave trade is carried on through the island of St. Thomas, to supply that island and Cuba with Africans. Ten and even twelve African slave ships may be seen in the harbour of St. Thomas at a time.

For the African Repository.

THE VOICE OF LIBERIA.

"And looking round on the abject slaves of Africa, behold in them the likeness of what your ancestors were, and what, without their transportation and servitude beyond the sea, yourselves and your children would have been at the present time. And from this instructive spectacle, lift your eyes and your hearts to Heaven, and adore that God who, in His own way, has made you to differ."—*Ashmun's address to the Colonists.*

A sound of joy! o'er the deep it hath come,
From the African's fair and sunny home;
The harpings and shouts of a people free,
Sitting under the shade of their "vine and tree."
It comes in the voice of the breezy wind,
Tidings of peace it has left behind;
It comes in the waves of the mighty deep,
In their cabin homes it can never sleep;
Rich and triumphant is every tone
Which back to their kindred that deep hath thrown!

A sound of joy! for the slave ship's crew
To their ancient haunts have bidden adieu,—
Carnage and grief with the spoiler have fled,
And the home of their foe is with the dead.
O! never again in that land I trow
Can he place his mark on the human brow—
And never again shall the languid eye
Of the captive, revert to his native sky.
Peaceful and free—they have won the day,
They have pour'd their blood in the spoiler's way!

A sound of joy! for the spirit of pray'r,
Its quiet voice and its holy rites are there:
Gem of the East! thou art veiled no more
From the Christian's eye, as in times of yore.
Thy voice will reach like an olden strain
Hearts, that will echo its music again:
It will touch a chord with its pow'r divine,
In the human heart for thee and for thine.
That voice of pray'r! let it rise and swell,
It will claim back thy kindred with thee to dwell!

WESTON, (Mass.) October 15th, 1833.

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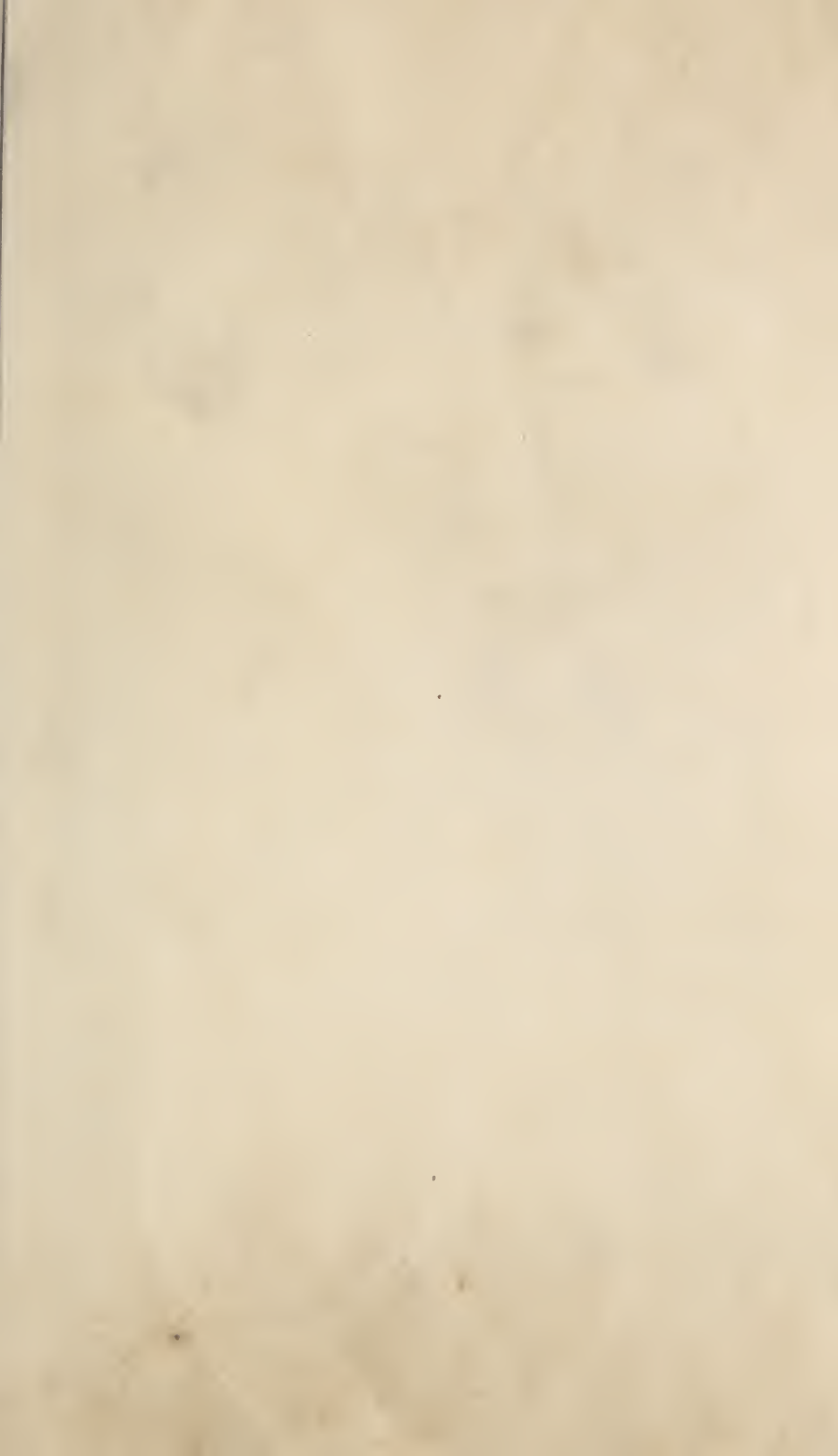
CONTRIBUTIONS

To the American Colonization Society from the 14th of Oct. to the 4th of Nov.

Amount remitted by Rev. N. W. Calhoun, viz:		
Collection in Presbyterian church, Kanawha,	- - - 12 25	
Donation from a Benevolent Society of ladies, same place,	- 77	89 25
Collection in Presbyterian church, Danville, Pa., by Rev. Robert Dunlap,	- - -	35
Coll'n. in Rahway, N. J., Aux. Colonization Society, by Job Squier, Tr.,	- - -	120 26
Coll'n. in Ep. church, Leesburg, Va., by Rev. Geo. Adie, Rector,	- - -	20
Donation from Mrs. Ann S. Coleman, Halifax co., Va., by Jno. T. Clark, Esq., of Mount Laurel,	- - -	5
Amount of various contributions remitted from Rocky Creek, Chester District, S. C., by Rev. Warren Flenniken, (of which were \$4 from John Weir, \$2 from John Nisbet, and \$2 from Wm. Wilson, for the African Repository),	- - -	42
Transmitted by Rev. Dr. Herron, viz:		
Coll'n. in 1st Congregation, (Pres'n.) Pittsburg, Pa.,	- - - 66 20	
" Birmingham Sabbath school in the vicinity of Pittsburg,	- - - 2 80	
" Bethel Congregation in the vicinity of Pittsburg,	- - - 11	80
Contribution by young ladies of Mrs. Spratt's female school, McEwensville, Pa.; the fruits of sewing by these young ladies—the first Monday of each month be- ing devoted to that purpose, remitted by Rev. Geo. Spratt, M. D.	- - -	5
Coll'n. in Presbyterian Congregation of Lebanon, near Pittsburg, Pa., Rev. J. J. Baird, by Walter Lowrie, Esq.,	- - -	6
Contribution from the citizens of Newark, N. J., by the Hon. Theo. Frelinghuysen,	- - -	236 73
Vermont Col. Society, per Dan'l Baldwin, Tr.,	- - -	400
Coll'n. in Strogsville, Ohio, by Rev. Simeon Woodruff,	- - -	8

Total amount,

\$1,047 24



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